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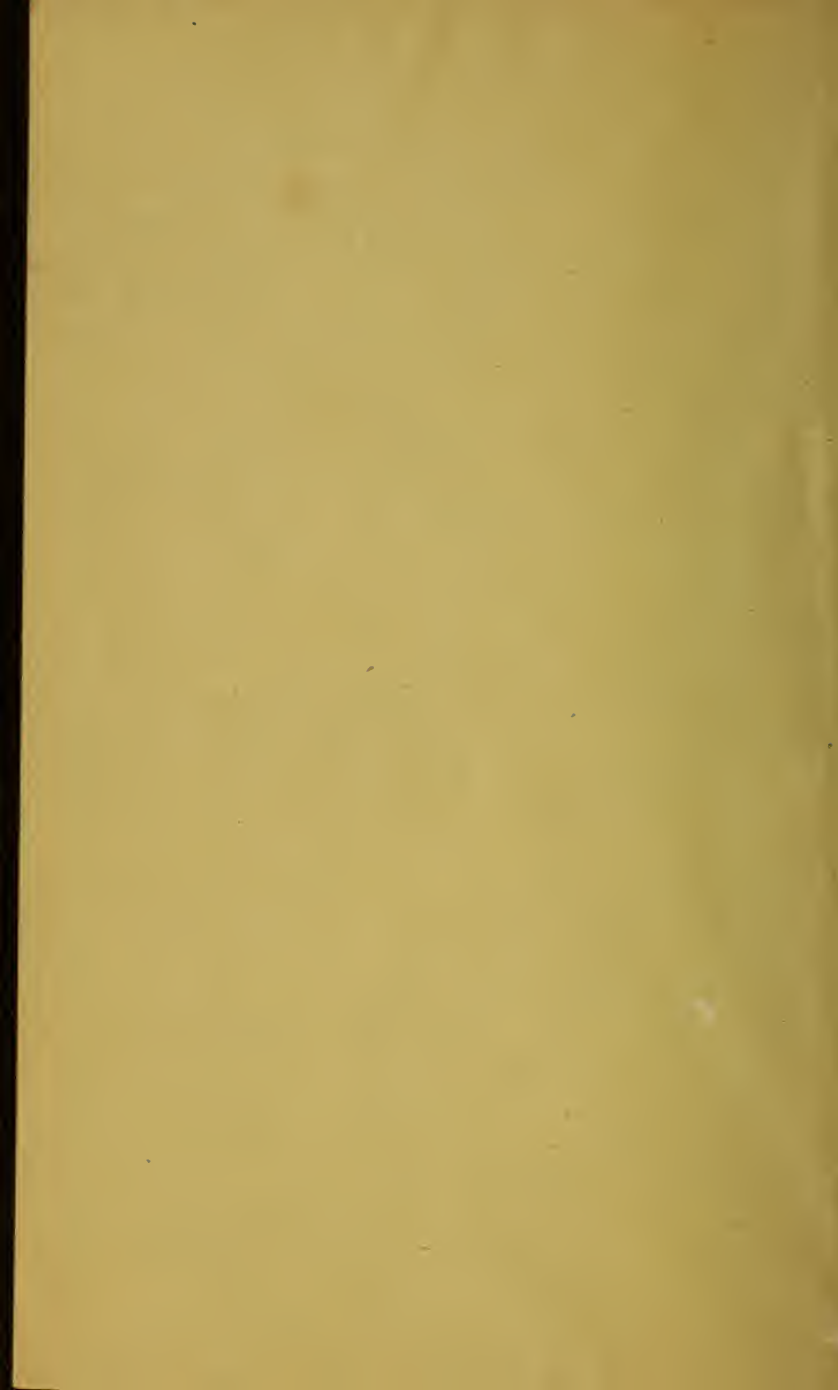
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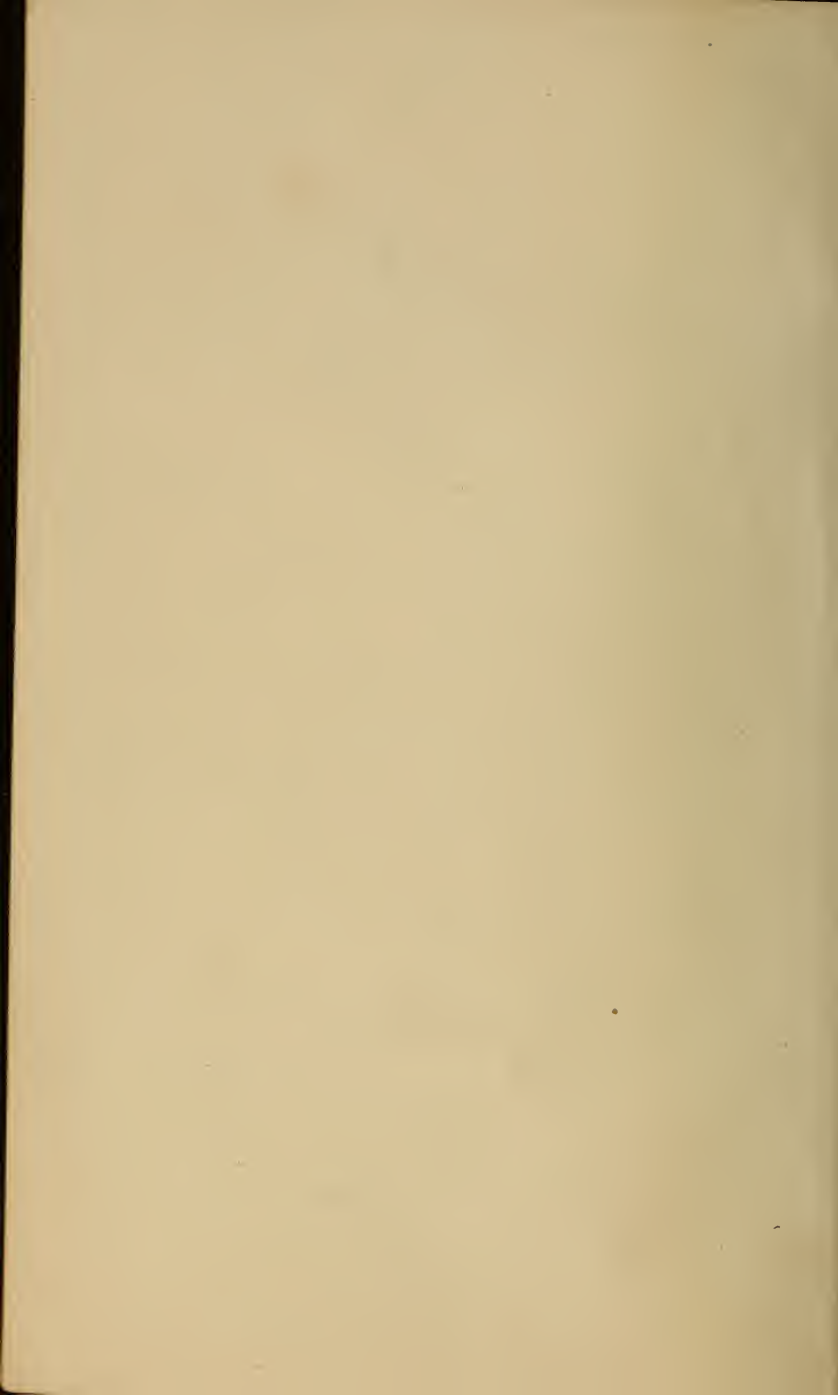
UNITED STATES OF AMERICA.

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THE OLD PARSONAGE.

# "THE MOUNTAIN SOCIETY:"

## A HISTORY OF THE FIRST PRESBYTERIAN CHURCH, ORANGE, N. J.

ORGANIZED ABOUT THE YEAR 1719 AS AN INDEPENDENT SOCIETY, AND LONG KNOWN AS THE "CHURCH AT NEWARK MOUNTAINS;" PRESBYTERIAN SINCE 1748; INCORPORATED IN 1783 AS THE SECOND PRESBYTERIAN CHURCH IN NEWARK; AND KNOWN BY ITS PRESENT TITLE SINCE 1811: WITH AN ACCOUNT OF THE EARLIEST SETTLEMENTS IN NEWARK AND ITS VICINITY, THE NAMES AND LOCALITIES OF THE FIRST SETTLERS NEAR THE MOUNTAIN, THE CONTROVERSIES AND RIOTS RELATIVE TO PROPRIETARY AND INDIAN LAND TITLES, INCIDENTS OF THE REVOLUTION, THE FORMATION OF OTHER CHURCHES, ETC., ETC.; COMPRISING THE MOST INTERESTING PARTICULARS IN THE CIVIL AND RELIGIOUS HISTORY OF ORANGE.

BY JAMES HOYT,

PASTOR OF THE CHURCH.

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THIS volume—the fruit of laborious and careful research, yet somewhat hastily written—is respectfully presented to the Session of the First Church, under whose advice it was undertaken ; to the Congregation whose indulgence has been shown to the writer in its preparation ; to his many fellow-townsmen who have encouraged him in it ; to the gentlemen who have aided in the collection of its materials ; and to all who shall further patronize it as a worthy endeavor to preserve what is memorable in our past and passing local history.





## P R E F A C E .

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THE historical materials here presented have been collected, during the last two years, in the midst of professional engagements which only a pastor can fully appreciate. The task of arrangement has been executed during the latter half of that period. Had all the difficulties of such a work been understood by the writer in advance, it is not at all likely he would ever have undertaken it. Yet he has felt in a degree compensated by the success of his researches. This is the only compensation expected, aside from the satisfaction of doing a service which may prove acceptable to the community among whom his lot is cast. A local history of this sort can have no general circulation through the book markets. Its value, however, is not entirely local, nor limited in time. The Christian public at large, and the Church of the future, have an interest in the preservation from oblivion of the names and deeds of those who founded our civil and sacred institutions.

He who planted His Church, and with it a purer civilization, in Canaan, "made His wonderful works to be remembered." This was done for a time by historical monuments, as by the twelve stones taken out of Jordan, the Ebenezer set up by Samuel, the manna laid up in the ark, &c.,—memorials that served to perpetuate a *traditional* history. But these memorials were perishable, and traditions could not long be relied on. Hence the pens of historians were also employed.

The early Puritan Churches of America have abundance of unwritten memorials. In every piece of our grand frame-work of institutions are seen the Ebenezers which successive generations have reared. The First Church of Orange may point to its "pile of stones," containing the very material of a more ancient sanctuary—"our holy and our beautiful house, where our fathers praised," more than a hundred years ago. It has preserved, too, its ancient faith and polity. But no written history of it has ever before been attempted. The men of the past knew little of their own importance to the religious future of the country; and if they had known it better, they were so engrossed with the struggles and necessities of the hour as to have little leisure for the historian's work. If we have as little in these no less stirring times, we

have reached a position which makes it imperative that the task here undertaken be no longer delayed. The past recedes, and the obscurity that gathers over the annals of our older churches will soon be a darkness forbidding all research. This conviction led to the formation, in 1852, of the Presbyterian Historical Society, with which all ministers, elders and others are invited to "coöperate, by collecting and transmitting old sermons, pamphlets, newspapers, magazines, letters, books, manuscripts, portraits, or any relics of the olden time which throw light upon our annals."\*

The existing records of our Church Session date from January 30, 1803, about a year after the settlement of Mr. Hillyer. Those which were extant when he came to the parish are said to have perished in a fire. Thus the names of the ancient officers of the Church, the record of its membership, and the account of its spiritual administration for more than eighty years, were forever lost, except as the first might be gathered from other documents and memorials which time has spared. The oldest papers in the parish are certain deeds preserved by the trustees, which date from its beginning. The oldest volume is the private

\* Any contributions of the kind may be sent to Samuel Agnew, Esq., 821 Chestnut street, Philadelphia.

account-book, in the form of a ledger, and once well bound in parchment, kept by the second pastor, Caleb Smith, and commenced in 1751. In this are found the names of his parishioners, of a number of boys instructed by him, and an account of the settlement of his estate by the executors. After his death the trustees kept their records in it, and copied into it the charter obtained in 1783. And from that time the minutes of the trustees, and those of the annual meetings of the parish, have been preserved. From these and other sources much knowledge has been obtained respecting the parish during the last century.

The labor involved in researches of this kind is peculiarly tedious. Let the reader imagine himself starting from the mouth of the Mississippi, without a map, to trace backward its lengthened flow to its distant sources. Let him think of following the trunk up to its branches, and these to their tributaries, and these to their thousand little feeders and inlets. Such a labor is this. It has sometimes required months to trace some family stream to its ancient springlet. Many an afternoon has been passed in the old graveyard, among monuments so bronzed and moss-grown by the long action of the elements, as almost to defy the hand of Old Mortality. Recourse has been had to historical societies, to ecclesiastical

records, to old account-books and journals, to deeds and wills, to town records, and to the living descendants of pastors and others noticed in the history. The list of Church officers and the statistical tables are the result of investigations renewed and persevered in for a year or more. Of all this the reader will have little thought as his eye runs over the pages. But as the beauty and pleasure of life, or the value of any work of art, is a result depending on a thousand indispensable details and trifles, even so is it with a historical narrative. The present labor will have its reward, if, in this "walk about Zion," the writer has gathered anything worthy of being "told to the generation following."

In that portion of the work which relates to the early settlements of the town, free use has been made of Dr. Stearns' History of the First Church in Newark; and much personal aid has been received from Dr. Samuel H. Congar, "the indefatigable antiquarian of Newark," and librarian of the New Jersey Historical Society. Indeed, without the kind interest taken in the work by the latter gentleman, the history in its present expanded form would never have been undertaken. In the biographical notices of two of the pastors (Smith and Hillyer), much information has been drawn from Sprague's Annals of the American Pul-

pit. For many facts relating to Jedediah Chapman, the writer is indebted to his grandson, Rev. Robert H. Chapman, D. D., of Asheville, N. C. He is also under obligations to Rev. Dr. Van Rensselaer, of Philadelphia, Rev. Dr. Sprague, of Albany, Rev. Dr. Murray, of Geneva, Rev. Dr. Krebs, of New York, and a number of others, for their courteous responses to his inquiries.

The brief notices given of other religious societies in Orange are from statements kindly furnished by their present pastors. That of the Bloomfield Church is from the published historical discourses of its late pastor, Rev. J. M. Sherwood.

While the particular subject of this history is the *Mountain Society*, it will be seen to be identified through a long period with a general history of this part of the old township of Newark. The author has undertaken it in the hope of doing an acceptable service to his fellow-townsmen of every class, as well as to the congregation to whom he ministers.



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# HISTORY.

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## CHAPTER I.

### EARLY SETTLEMENTS.

**I**N those ancient lands where civilization had its birth, the centuries pass with little change of scenery or society. "That which hath been is now, and that which is to be hath already been." Nations revolve, like the planets, in a fixed orbit, and the stereoscope of history presents ever the same view. The pyramids are their historic symbols. The current of the ages brings nothing to them and bears nothing away. Even changes of race and religion leave behind them a marvellous sameness. The old is a receptacle of the new, and arts, manners and ideas are soon shaped to the mould into which they have been cast. The causes are obvious; the cautious conservatism of despotic governments, and the stagnation of man's intellectual life under them.

We need not suggest to the intelligent reader the contrast seen in our western civilization, especially in the free States of North America. Here all is action, motion, progression. Turning the eye to any part of the wide field of our history, we see realized in society the gigantic strides ascribed by Homer to his divinities.

The present history dates from a point not very ancient—less than two hundred years ago. Its proper beginning lies nearer, in the time of George the First, about two-thirds of a century before our national independence. The European population of New England then scarcely exceeded a hundred thousand. East and West Jersey were just united. The smoke of the wigwam rose here in the forest; the fox and the wolf strayed without fear from their mountain coverts.

The Boston *News-Letter*, the first American newspaper, was but fourteen years old, and without a competitor. Philadelphia and New York were provincial villages.

The first post-office in America, at New York, had been established less than ten years. The spinning-wheel was just crossing the ocean, and the potato was just taking root on the plantations of Londonderry. The first cargo of tea was about embarking, to try its fortunes this side of the water. The colonists were yet dependent on Europe for their table luxuries, for many physical comforts,

for Bibles and other books, for academic privileges and preachers. There was in New York "a small Presbyterian flock, assembling in a house without galleries, six out of its eight windows being closed with boards, poverty preventing their being glazed, and the fraction of light being enough for the handful of people."\*

The old Presbytery of Philadelphia, formed about 1706 with seven ministers, had increased in number to twenty-five, and had just resolved itself in 1716 into four presbyteries, forming a synod. New Jersey had scarcely a dozen churches. The founder of Methodism was a youth of sixteen in Oxford university, quite ignorant of the grand mission for which the grace of God was preparing him. His future competitor in the work of evangelical reform, George Whitefield, was playing about the rooms of the Bell Inn, kept by his mother at Gloucester, a lad of five years old. Since that day, —a hundred and forty years ago—what hath God wrought! These fourteen decades,—have they not been, in the progress of American civilization and Christianity, as fourteen centuries?

But we shall have to go back a little farther to gain the proper starting-point of the present narrative. Our history will lead us over a considerable period, during which civil and ecclesiastical affairs

\* Webster's Hist. Pres. Church, p. 120. The Church was organized in 1715.



were blended. We shall find the ground we stand upon a field of conflict with English proprietors, and a religious community unhappily agitated by "questions of their law." We may as well, therefore, at the outset, explain the antecedents of that controversy, by giving a short account of the settlement of this region, under the proprietary government.

As early as 1658, a settlement was begun upon what was called the "Bergen grant," on which a trading station had been established by the Dutch, forty years before. In 1663, a band of Puritans from Long Island obtained permission of the Dutch to plant their institutions on the banks of the Raritan and the Minnisink. In the following year, some families of Quakers were found on the south side of Raritan Bay. In the same year, King Charles the Second, by letters patent under the great seal of England, granted to his brother James, Duke of York, a tract of land stretching from the Connecticut river to the Delaware. Of this extensive grant, the portion now called New Jersey was conveyed the same year, by deeds of lease and release, to John Lord Barclay [or Berkley] and Sir George Carteret. This portion was again divided, in 1676, between Sir George and the assigns of Lord Berkley, the former taking the eastern part. Carteret, by his will, dated December 5, 1678, devised to certain trustees therein named a power to



sell East New Jersey ; a trust which was executed three years thereafter, by a sale, conveying the same in fee to William Penn, Robert West and others, to the number of twelve. These twelve proprietors, by particular deeds, took each a partner, so that East New Jersey became vested in twenty-four persons, who were known thenceforward as *the twenty-four Proprietors*. By these a *Council of Proprietors* was appointed, to consist of at least one-third part of the whole number of proprietors, or their proxies, and possessing all necessary powers of administration.\*

To encourage immigration, the proprietors, Berkeley and Carteret, published their "Charters of Concessions," prescribing the fundamental rules and methods by which property in their lands should be acquired. One was, "That all such persons who should transport themselves into the province of New Jersey within certain times limited by the said Concessions, should be entitled to grants or patents under the seal of the Province, for certain quantities of acres in the said Concessions expressed, paying therefore yearly the rent of one half-penny, sterling money, for every acre so to be granted." Another rule was, "That all lands should be purchased by the governor and council from the Indians, from time to time, as there should be oc-

\* See Publication of the Council of Proprietors, March 25, 1746, in appendix to Bill in Chancery ; also, in New York Post-Boy.

casion, in the name of the Lords Proprietors ; and every person settling was to pay his proportion of that purchase money and charges."\* It will be seen that the proprietors recognized in these rules the right of the Indians to a compensation for their lands, while they monopolized the right of purchase. No others could buy but *through* them. The Indians could sell only *to* them. Against this assumption of power over the soil and its original tenants, there was made subsequently a vigorous and determined opposition.

In August, 1665, Philip Carteret, a brother of Sir George, having received an appointment from the proprietors as governor of the colony, appeared among the tenants of the scattered cabins about Elizabethtown, which was then but a cluster of four houses. In honor of Lady Carteret, the place received her name, and rose into dignity as the capital of the province.

The settlement of Newark, by immigrants from Connecticut, began in the following year. The movement was occasioned by dissatisfaction with certain measures attending the union of the New

\* Publication, &c. as above. They also offered a bounty of seventy-five acres for the importation of each able slave. This inhuman appeal to avarice had its motive in the fact that the Duke of York was a patron of the slave trade, and president of the African Company.

† Bancroft, Hist. U. S., Vol. II., p. 318.

Haven and the Connecticut colonies, of which one of the most obnoxious was the *half-way covenant*, that secured certain ecclesiastical privileges, such as the baptism of children, to persons not in full communion with the church. The pioneer company, which comprised about thirty families, came from Milford in the spring of 1666. Their first town meeting was held the 21st of May, when delegates were present from Guilford and Branford to confer upon the subject of a union in the organization of a township. The union was mutually agreed upon, and its object and conditions explained and arranged. The great object was "the carrying on of spiritual concernments, as also of civil and town affairs, according to God, and a godly government," which had ever been the cherished idea of the Puritans. It was a grand religious idea, but every experiment, before and then, only added to the proof that "spiritual concernments" are best carried on through institutions of their own, under political protection, yet separated from civil affairs. A godly government, as they understood it, cannot long be maintained without the disfranchisement of worthy citizens. And the making of piety and church communion a necessary qualification for civil offices, is but a premium offered to hypocrisy. The settlement of Newark was among the last experiments that demonstrated the delusive hope of the old Puritans, who were greatly wise in many

things, but not in all. It was another and vain repetition of an experiment which the Branford pastor had already made at two previous settlements, first on Long Island, and then at Branford.

In the following October, the delegates having returned and reported, a meeting was held at Branford, and two articles drawn up, known as "the fundamental agreement," to which twenty-three principal men of the town attached their names. They were the following :

" 1. That none shall be admitted freemen or free Burgesses within our town upon Passaic river, in the Province of New Jersey, but such planters as are members of some or other of the Congregational Churches, nor shall any but such be chosen to magistracy, or to carry on any part of civil judicature, or as deputies or assistants to have power to vote in establishing laws, and making or repealing them, or to any chief military trust or office; nor shall any but such church members have any vote in any such elections; though all others admitted to be planters, have right to their proper inheritances, and do and shall enjoy all other civil liberties and privileges according to all laws, orders, grants, which are or shall hereafter be made for this town.

2. We shall, with care and diligence, provide for the maintenance of the purity of religion professed in the Congregational churches." \*

\* Newark Town Records. Stearns' Hist., p. 14.

These articles were subscribed by—

JASPER CRANE,	RICHARD HARRISON,
ABRAHAM PIERSON,	EBENEZER CANFIELD,
SAMUEL SWAINE,	JOHN WARD, SEN.,
LAURENCE WARD,	EDWARD BALL,
THOMAS BLACTHLY,	JOHN HARRISON,
SAMUEL PLUM,	JOHN CRANE,
JOSIAH WARD,	THOMAS HUNTINGTON,
SAMUEL ROSE,	DELIVERED CRANE,
THOMAS PIERSON,	AARON BLACTHLY,
JOHN WARD,	RICHARD LAURENCE,
JOHN CATLING,	JOHN JOHNSON,
THOMAS LYON.	

And upon being transmitted to the new settlement, the inhabitants already there held a public meeting, June 24, 1667, when the following names, forty in number, were also subscribed to them :

ROBERT TREAT,	GEORGE DAY,
OBADIAH BRUEN,	THOMAS JOHNSON,
MATTHEW CAMFIELD,	JOHN CURTIS,
SAMUEL KITCHELL,	EPHRAIM BURWELL,
JEREMIAH PECK,	ROBERT DENISON,
MICHAEL TOMPKINS,	NATHANIEL WHEELER,
STEPHEN FREEMAN,	WILLIAM CAMP,
HENRY LYON,	JOSEPH WALTERS,
JOHN BROWNE,	ROBERT DALGLESH,
JOHN ROGERS,	HANS ALBERS,
STEPHEN DAVIS,	THOMAS MORRIS,

EDWARD RIGS,	HUGH ROBERTS,
ROBERT KITCHELL,	EPHRAIM PENNINGTON,
JOHN BROOKS,	MARTIN TICHENOR,
ROBERT LYMENS,	JOHN BROWN, JUN.,
FRANCIS LINLE,	JONATHAN SEARGEANT,
DANIEL TICHENOR,	AZARIAH CRANE,
JOHN BAULDWIN, SEN.,	SAMUEL LYON,
JOHN BAULDWIN, JUN.,	JOSEPH RIGGS,
JONATHAN TOMPKINS,	STEPHEN BOND.

The names thus brought from the Connecticut coast to the banks of the Passaic have since radiated in all directions over this portion of New Jersey; while the church in Newark, whose roll they first constituted, and in which many of them are yet found, is still "like a tree planted by the rivers of water." Its leaf has not withered by an age of nearly two hundred years.

We have seen that, by the Concessions, all lands were to be purchased of the Indians by the Governor and Council in the name of the proprietors, while every person settling was to pay his proportion of the purchase money and charges. By this rule the colonists expected to find Indian claims pacified, and the way clear for the undisturbed occupancy of such lands as they needed. But when the Milford company arrived and commenced landing their goods, a party of the Hackinsacks appeared, who warned them off, saying the lands



were not yet purchased. This unexpected announcement came near defeating the enterprise. For "on the subject of real estate in the New World, the Puritans differed from the lawyers widely; asserting that the heathen, as a part of the lineal descendants of Noah, had a rightful claim to their lands."\* And so, putting their goods back upon the vessel, they were about to return. The governor, however, dissuaded them from this, and as the Indians were not unwilling to sell their lands, resort was had to negotiation. The agents on the part of the town were Robert Treat and Samuel Edsal; on the part of the Indians, the chief negotiator was *Perro*, a Sagamore, acting with the advice and consent of an aged Sagamore, not then able to travel, whose name was *Oraton*. John Capteen, a Dutchman, assisted the negotiations as interpreter. This was in 1666. The bill of sale was not made out till July 11, 1667. This was signed by Obadiah Bruen, Michael Tompkins, Samuel Kitchell, John Brown, and Robert Denison, on the part of the town; and by Wapamuck, Harish, Captamin, Sessom, Mamus-tome, Peter, Wamesane, Wekaprokikan, Cacnack-que and Perawae, on the part of the Indians.†

\* Bancroft, Vol. II., 319.

† Stearns' Hist., p. 11. Was *Perro*, (whose name is variously spelled in the old manuscripts as *Perro*, *Parow*, *Parrow*, &c.,) the same person with *Perawae*?

The purchase extended to the foot of the great mountain called Watchung." The price paid was "fifty double hands of powder, one hundred bars of lead, twenty coats, ten guns, twenty pistols, ten kettles, ten swords, four blankets, four barrels of beer, ten pair of breeches, fifty knives, twenty hoes, eight hundred and fifty fathom of wampum, twenty ankers of liquors, or something equivalent, and three troopers' coats." A second purchase, March 13, 1677-8, extended the limits to the top of the mountain, for "two guns, three coats, and thirteen cans of rum."\*

The second purchase was from "*Winacksop* and *Shenacktos*, Indians, the owners of the great mountain Watchung." The reader who knows the present worth of those mountain lands, would scarcely imagine that the whole broad slope which men of capital and taste are now so eager to purchase and

\* It may interest the reader to find a fragment of the language spoken by these primitive masters of the soil. The following numerals are remembered by Aaron Burr Harrison, as communicated to him by his great uncle, Samuel Harrison, who was born in the year 1719, and lived to his 92d year. We can fancy how often they were repeated during the negotiations above described. We discover in them the *decimal* system.

- |            |            |                  |                     |
|------------|------------|------------------|---------------------|
| 1. een.    | 6. latter. | 11. een dick.    | 16. een bumsack.    |
| 2. teen.   | 7. satter. | 12. teen dick.   | 17. teen bumsack.   |
| 3. tether. | 8. po.     | 13. tether dick. | 18. tether bumsack. |
| 4. fether. | 9. debbet. | 14. fetler dick. | 19. fether bumsack. |
| 5. fimp.   | 10. dick.  | 15. bumsack.     | 20. enock.          |



occupy, was once valued at "two guns, three coats, and thirteen cans of rum."

The territory thus acquired, by a *moral* right from the natives, and by a *legal* right from the Proprietors, embraced the present townships of Newark, Orange, Bloomfield, Belleville and Clinton.

In the division of the lands, each settler received a "home lot" in the town laid out on the river, for which lots were drawn; the Jersey Canaan being assorted in strict conformity with Hebrew precedents—ever the Puritanic model. There were, also, first, second and third divisions of the "upland," with an equitable distribution of the "bogged meadow," an indispensable accessory.

The settlement on the river began very soon to spread itself in this direction. The inviting plain between the Passaic and the mountain could not long remain an uncultivated woodland, with a race of hardy yeomanry growing up on its border. We give such names as we have been able to gather of those who first located or had lands surveyed to them in this part of the wilderness.

*Robert Lymon*, by warrant of Aug. 19, 1675, had "part of his third division on the mountain"—44 acres—bounded north-west by the mountain, north-east by John Baldwin, Sen., south-east by Capt. Samuel Swaine, south-west by Richard Harrison.

August 28, 1675. *Samuel Swaine* had 40 acres at the foot of the mountain, with John Baldwin,

Sen., on the north, Robert Lymon and Richard Harrison on the west, Richard Harrison on the east, the common on the south.

Sept. 10, 1675. *John Baldwin, Sen.*, had for his third division, near the mountain, 40 acres, with Capt. Samuel Swaine and John Catlin north, Sergeant Richard Harrison east, John Ward (distinguished as John Ward, *turner*,) south, the top of the mountain west. *John Catlin* had 60 acres, extending to the top of the mountain. Richard Harrison had fifty acres, with the widow Freeman south, and also 15 acres "upon the branch of Rahway river," bounded west by John Catlin and John Baldwin, Sen., east by a small brook running from the mountain, north and south by the common.

June 9, 1679. *Thomas Johnson* had a tract by the foot of the mountain, 50 by 13 chains, bounded north by John Ward, Jun., south by Mr. John Ward, Sen., east by the plain, west by the top of the hill. Said tract to remain for 50 acres, allowance being made for bad land.

*John Ward, Sen.*, had 50 acres, with Thomas Johnson north, the plain east, John Catlin south, the hill west.

*Anthony Oliff* (or *Olive*) had 50 acres, with Samuel Harrison south, the mountain west, unsurveyed lands on the north and east. This farm included on its northern border the street now known as

Williamsville. It appears, from the town-book, that the owner at first took possession of more land than the agreements allowed, confessed his fault, submitted the land to the town's disposal, and by his request was admitted a planter in 1678. He married the widow of George Day,—the original of that name in Newark and Orange—and died, without children, March 16, 1723, aged 87 years. His grave has the oldest headstone in the old burial-ground. The owner of the farm after his death was *Peleg Shores*, who, on the 23d of April, 1723, conveyed the eastern and southern portions of it (one equal half) to Jonathan Linsley, the deed being witnessed by (*Rev*) *Daniel Taylor* and *Matthew Williams*. In 1726, the same was sold to *David Williams*, who, in 1730, purchased also the other half.

June 13, 1679. Fifty-nine acres of upland were laid out for *Joseph Harrison*, bounded on the north-east by *Benjamin Harrison*, and on the north-west by "Perroth's brook."

If any of these farms were at this time under improvement, they were scarcely occupied as homesteads; for it was not till Dec. 12, 1681, that surveyors were chosen, of whom Richard Harrison was one, "to lay out highways as far as the mountain, if need be, and to lay out the third division to all who have a desire to have it laid out, and passages to all lands."

In March, 1685, *Paul, George* and *Samuel Day*, heirs of George Day, had surveyed to them by W. Camp, surveyor, sixty acres, bounded with the mountain west, *Matthew Williams* south, Wigwam brook east, and the common north; Matthew Williams having been admitted a planter, with others, in 1680, "provided they pay the purchase for their lands, as others have done." In January, 1688-9, George exchanged lands with Matthew, the latter parting with a dwelling-house, shop, orchard, and other edifices and lands near Newark, and receiving two tracts at the mountain, one bounded east with Wigwam brook, and the other (swamp land) with Parow's brook. The place to which he seems to have removed his residence about that time has since taken the name of *Williamsville*, from his descendants.

By the will of Joseph Riggs, 1688, land at the mountain was given to his sons, Samuel and *Zophar*. The latter is supposed to have been the father of Joseph, who died 1744, aged 69. It embraced probably the farm a little west of South Orange, on which an old stone house yet remains, in which Elder Joseph Riggs was born, in 1720.

By warrant of April 27, 1694, there was laid out for *John Gardner*, in right of Abraham Pier-son, a tract at the foot of the mountain, having Azariah Crane on the north-east, Jasper Crane on the south-west.

*Azariah Crane*, brother of Sergeant Jasper, and son-in-law of Capt. Robert Treat, was a deacon of the Newark Church. His sons, Azariah and Nathaniel (father of William and Noah), settled *Cranetown*, now West Bloomfield. At a town meeting, held January 1, 1697-8, it was "voted that Thomas Hayse, Joseph Harrison, Jasper Crane and Matthew Canfield shall view whether Azariah Crane may have land for a tan-yard at the front of John Plum's home lot, out of the common ; and in case the men above-mentioned agree that Azariah Crane shall have the land, then he, the said Azariah Crane shall enjoy it so long as he doth follow the trade of tanning." As we learn from the Town Book that, in 1715, he and Edward Ball had been settled near the mountain many years, we conjecture that the decision of the examiners in the matter of the tan-yard was against the applicant, and that it gave to Cranetown one of its first inhabitants, if it did not give to the Mountain Society one of its first deacons. Deacon Crane was by this time an old man. Whether his relations were ever transferred to the new Society, may admit of a doubt.

*Nathaniel Wheeler* obtained a warrant, April 10, 1696, for 100 acres at the mountain, which were surveyed in three tracts: one north of the highway, with John Johnson north, Thomas Johnson and Mr. Ward's lots west; one south of the



mountain-path, with Robert Dalglesh east, Jasper Crane south, Harrison's lot west; the third on the *upper Chestnut hill*, by the stone-house brook, bounded south by said brook, west by Samuel Freeman and unsurveyed land, north by Thomas Luddington; these several tracts to lie for 100 acres, because there was much barren in them. He was a son of Thomas Wheeler, of Milford, where he was married, June 21, 1665, to Esther, daughter of Henry Boxford. With his young wife, he came to Newark with the first company, signed the *agreement* with the Branford Company, came to the mountain, and lived just long enough to see the Mountain Society organized, and to convey to it "a parcel of ground for a burying-place," where he was one of the first to be interred. He died, Oct. 4, 1726, in his 87th year; his wife, March 14, 1732, at the same age.

*Samuel Pierson*, who was probably one of the first deacons of the church here, was born in Branford, in 1664, a son of Thomas Pierson, *senior*, so called to distinguish him from a son of Rev. Abraham Pierson. His mother was Mary, daughter of Richard Harrison, Sen., of Branford. Coming to Newark, he married Mary Harrison, daughter of his *uncle* Richard, and sister of Joseph, Daniel, Samuel, Benjamin, George, and John Harrison, and settled probably in South Orange, where his descendants lived. He was by trade a carpenter.

His children were Joseph, Samuel, James, Daniel, Caleb, Jemima, Mary, Hannah. In the line of Joseph were Deacons Bethuel and Joseph Pierson, of the next two generations. He (Samuel) was buried in the old church-yard of Orange, March, 1730, with an honorable memorial.

*Samuel Harrison*, one of the sons of Richard just mentioned, owned land at the mountain, but never resided on it. His wife was Mary, daughter of John Ward, Sen., and sister of Dorcas, his brother Joseph's wife. By his will, dated Jan. 7, 1712-13, he gave fifty acres to his son Samuel, bounded by Anthony Olive on the north, widow Abigail Ward on the south, a highway east, and the mountain west. The farm was improved by the son, whose descendants are now numerous in the township. He had another son, John, who is said to have settled in Bloomfield, and five daughters, of whom Eleanor, the youngest, wife of Ebenezer Lindsley, lived to the age of 100 years and two months. She was born about 1696.

The *Lindsleys*, of Orange, are descended from Francis, one of the Newark settlers. In the old colony records of New Haven, the names of Francis and John Linsley, brothers, appear as early as 1644. The births of Deborah and Ruth, daughters of Francis, are on record in Branford. His sons, Benjamin, John, Jonathan, Joseph, Ebenezer, (and probably a Daniel,) were born in Newark.

Through Ebenezer, Benjamin, and John, we trace the line down to John M. Lindsley, the oldest living representative of the name in this locality. Ebenezer died in Orange in 1743, at the age of 78. Joseph, at Whippany, 1753, aged 77. John, (or one of that name, in whose will a brother *Daniel* is mentioned,) at Morristown, 1749, aged 82. Francis, the ancestor, was living in Newark in 1704, when he must have been more than 80 years old. His grave is not found, and the writer is informed by Samuel H. Congar, that not one of the name has a headstone in the old burying-ground of Newark.

From *Edward Ball* have descended the Balls of South Orange, in the line of his son Thomas and grandson Aaron. From Caleb, another son, have sprung the Balls of Hanover. Those of East Bloomfield are from Joseph, another son. A daughter, Lydia, married Joseph Peck, ancestor of the Pecks of Orange. There were two other children,—Abigail, wife of Daniel Harrison, and Moses, who had no children.

Of the two *Canfields*, (or Camfields,) who were among the original settlers, Matthew died about 1673, and Ebenezer in 1694. From the latter, through his son Joseph, and his grandson Ebenezer, who was buried in Orange at the age 73, have descended the Canfields who are now with us.

We find on a headstone in Orange, the name of



"the very pious and godly Mr. Job Brown, one of the pillars of the church of Christ in this place," who was born in 1710. The man whose pious worth is thus honorably commemorated, was a great-grandson of one of the first settlers. Though he left children and grandchildren, the name (though not likely to become extinct in the world) has disappeared from our church list. His ancestor, John Browne, had a daughter Hannah, who married Joseph Riggs, and Elizabeth, who married Samuel Freeman. Both these names belong to our history, but we are unable to connect the latter with any of the lines that we have traced backward among the Freemans of a later day. He was doubtless an ancestor of Deacon Samuel Freeman, who was another "pillar of the church of Christ," contemporary with "the very pious and godly Mr. Job Brown."

The *Dodds*, now a numerous race, are descendants of "Daniel Dod," (from England,) who died in Branford in 1664-5. He and his wife Mary having deceased before the emigration to New Jersey took place, and their sons being all minors, the name does not appear among the subscribers to the *fundamental agreement*. Of their children—four sons and two daughters—Mary was the wife of Aaron Blachthly (or Blatchly); Daniel had a home lot assigned him in Newark, and a farm on the hill west of the town; Ebenezer was admitted

a planter (on subscribing the agreement) in 1674, and Samuel in 1679; Stephen settled in Guilford, Conn.

“In March, 1678, Daniel Dod and Edward Ball were appointed to run the northern line of the town from Passaic river to the mountain. About this time Daniel Dod surveyed and had located to him a tract of land on and adjoining to Watsessing plain [now Bloomfield], and bounded on the west and south by unlocated lands. A considerable portion of this land is yet in the possession of his descendants. He was chosen a deputy to the Provincial Assembly in 1692, being then 42 years of age.”\* On this land his sons Daniel, Stephen, and John, and his daughter Dorcas, settled,—John building on the site occupied by the late David Dodd (and now by Josiah F.) in *Doddtown*. In the numerous family of the third Daniel was our elder and deacon, Isaac Dodd, whose name will appear at a later period.

Among the early accessions to the Newark colony were *John* and *Deborah Cundit*, or *Condit*. Their son Peter married Mary, daughter of Samuel Harrison, Sen., and was the father of Samuel, Peter, John, Nathaniel, Philip, Isaac and Mary. His place of residence is not known, but his son John was probably the John Cundit mentioned in

\* Records of Daniel Dod and his descendants, by Rev. Stephen Dodd. The original orthography was *Dod*.

1739, in connection with John Ward, to whom the court gave license to keep public-houses at the mountain. The Cundit House, kept at a more recent period by Isaac A. Smith, is identified in locality with the "Orange Hotel," now kept by T. A. Reeve. The name belongs to every period of our church and township.

*David Ogden* came to Newark from Elizabethtown about 1677. *John Ogden*—probably his son—married Elizabeth, daughter of Nathaniel Wheeler, and their children were Hannah, Phebe, Jemima, Thomas, Elizabeth, Sarah, and Isaac.

*Joseph Peck* appears in 1699. In 1719 he was one of a commission, including Deacon Azariah Crane, Joseph and Moses Ball, Joseph Baldwin, and four others, appointed on the part of Newark to meet the commissioners of Ackquackonong for the purpose of renewing a boundary line. Joseph Peck, Jr., born 1702, became an elder and deacon of the Orange church. His son John, who held the same offices, was father of Mr. John Peck, one of the oldest living inhabitants of *Pecktown*, (East Orange,) which has taken its name from the family.

Besides these, among the first or second generation of settlers, we find the names Tichenor, Tompkins,\*

\* Michael Tompkins is supposed by S. H. Congar to have been the man who concealed the regicide judges in Milford, viz.: Goffe, Whalley, and Dixwell, concerned in the condemnation of King Charles I. See the account in Stearns' Hist, p. 35, note.

Kitchell, Lamson, Nutman, and others, now found in Orange. The Munns and Smiths have come in somewhat later. The Camps, of Camptown, lie within or near the ancient limits of our parish, but the name is not a frequent or prominent one upon any of its records that now exist.

These men had little thought that a historic interest could ever attach to them. Reared among the peasantry of England, or in the American wilderness before the schoolmaster was abroad, they had simply the knowledge that is unto salvation, and the ambition to live as members of a godly community. Some of them could not write their names. Thus, in signing the fundamental agreements, Thomas Lyon made *his L mark*, and John Brooks *his B mark*, and Robert Lymens *his V mark*, and Francis Linle *his F mark*, and Robert Denison *his R mark*. Yet did these same illiterate men make their mark also upon the institutions of New Jersey, impressing upon them a character they were never to lose. And they were the stock whence others have sprung, who have adorned the highest stations. They brought with them the energy of the Anglo-Saxon, and the somewhat rigorous yet vigorous and stable religious principles of the Puritan. Entering the forest with bold hearts, they placed the rude cabin by the side of the wigwam, and made the woods vocal at once with praise to God and with the sounds of civilized

industry. While the institutions of Penn were spreading and taking form in the bordering province, and those of English Episcopacy in Virginia; while Eliot, "the morning star of missionary enterprise,"\* was giving the Bible to the Massachusetts Indians; while the Pokanokets, under King Philip, were spreading terror through settlements around which they hung "like the lightning on the edge of the clouds;"† while Cotton Mather, with a cruel zeal for the Lord, was exterminating witchcraft from his parish at Salem; the Newark colonists, intermingling with the peaceful Hackinsacks, whose rights they treated with justice and respect, were quietly engaged in felling the forest, breaking up the generous soil, building mills, digging mines, exterminating the bear and the wolf; or, as often as the Sabbath came, assembling devoutly at the beat of the drum in their rude but honored sanctuary.

To the peaceable temper of the Indians we have this testimony from the Council of Proprietors at a later period: "We are well assured that, since the first settlement of New Jersey, there is not one instance can be assigned of any breach of peace with the Indians thereof (though very few of the other provinces can say so as to their Indians); nor that any proprietor ever presumed to dispossess one of them, or disturb him in his possession;

\* Bancroft.

† Washington Irving.



but have always amicably paid them for their claims, from time to time, as they could agree with them; nor was the Crown, nor the Legislature of the province of New Jersey, now for fourscore years past, since the settlement of this province, ever put to one penny of charge or expense for keeping the Indians thereof in peace, in bounties, presents, or otherwise; which is well known to be far otherwise in other provinces, and may, and probably will soon be, otherwise here, if some late tamperings with the Indians thereof be neglected and passed over with impunity.”\*

The bears and wolves, especially the latter, in the township of Newark, were more troublesome. From their ramparts in the mountains they would listen to no terms of negotiation. A peace with them had to be conquered by stratagem or prowess. And many a bounty, as tempting to the poor colonist as the excitement of the hunt, had to be offered. Repeatedly, for a considerable period, we meet with such votes as the following, in the minutes of the town meeting: “September 6, 1698. It is agreed upon by vote, for the encouragement of those that will kill wolves, that they shall have twenty shillings per head allowed them in a town rate for this year.” Four years later, the bounty offered was twelve shillings. This for a full-grown

\* Publication of 25th March, 1746

wolf; for a bear cub, five shillings. But the beast must be caught and killed within the limits of the town to secure the bounty. Sergeant Riggs, who had charge of a wolf-pit, seems to have directed his soldierly art and courage to this species of warfare, as the mighty Nimrod did long before him. The wolf, being captured, was taken to a magistrate, who took his ears to witness to the transaction, and gave to the captor, in return, a receipt that passed for the value of the specified bounty with the tax-collector. The town had one expedient for the relief of such as were out of purse, which Governor Carteret had not, perhaps, thought of, when he answered the objections originally made to the halfpenny quit-rent by saying: "As for the purchasers being out of purse, I cannot help them therein."

A certain Scotchman, James Johnstone, writing to his friends at home, said the wolves "are nothing to be feared, neither are the country people afraid to be among them all night, insomuch that I oft-times going wrong, and lying out all night, and hearing their yells about me, and telling that I was afraid of them, the country people laughed at it."\* The snakes were still less to be feared, "for

\* Quoted with references, by Stearns, p. 79. In 1682, a double bounty was offered for wolves, 15 shillings being paid by the county, and 15 by the town. "In 1695, these bounties were repealed. and it was left to the discretion of each town to adopt

nothing can come near them but they give warning with the rattling of their tails, so that people may either kill them or go by them, as they please." What influence these assurances had to bring over the water any of the "kith and kin" of the worthy Scot, we know not. There was a considerable infusion of Scotch into the Newark settlement before the beginning of the eighteenth century.

The style of the Jersey houses of that day is thus described by Gawen Lawrie, writing to a friend in London: "A carpenter, with a man's own servants, builds a house. They have all materials for nothing, except nails. The poorer sort set up a house of two or three rooms after this manner: The walls are of cloven timber, about eight or ten inches broad, like planks, set one end to the ground, and the other nailed to the raising, which they plaster within." At Amboy, where a great city was to be built, a beginning was made by Samuel Groome in the erection of three houses, in 1683, which were thus described by him: "The houses at Amboy are thirty feet long, and sixteen feet wide; ten feet between joint and joint; a double chimney, made with timber and clay, as

such measures as might be necessary to exterminate the wolves. General legislation, however, was again resorted to, in March, 1714, and the bounty was extended to panthers and red foxes." In 1730, that on foxes was withdrawn. In 1751, the bounty was "sixty shillings for wolves, and ten shillings for whelps." Barber and Howe's Hist. Collect. (1844), p. 40.



the manner of the country is to build." Such edifices "will stand in about £50 a house."\* These were doubtless a fair type of the homes of the wealthier class.

The capacity of the Newark community for self-government was early tested. "Will you know," inquires Bancroft, "with how little government a community of husbandmen may be safe? For twelve years the whole province was not in a settled condition. From June, 1689, to August, 1692, East Jersey had no government whatever." The maintenance of order, during this period, rested wholly with the local authorities and with the people themselves. A town meeting was accordingly convened, March 25, 1689-90, to provide for the exigency, Hamilton, the deputy-Governor, having left for Europe the preceding August. It was "Voted, that there shall be a committee chosen to order all affairs, in as prudent a way as they can, for the safety and preservation of ourselves, wives, children and estates, according to the capacity we are in." The committee consisted of Mr. Ward, Mr. Johnson, Azariah Crane, William Camp, Edward Ball and John Brown, "with those in military capacity." It was well for the little commonwealth, in those times of disorder, that they were qualified, not only for "the carry-

\* Smith's New Jersey ; Stearns, p. 30.

ing on of spiritual concernments," but also for the regulation of "*civil and town affairs, according to God and a godly government.*" It was not simply that they were a *community of husbandmen*, as intimated by the historian, that made them safe without the protection of provincial laws; they had a higher law, a more imperative rule of action, *written upon the heart.*

The breaking up of the Proprietary government took place during the war between England and Holland, when the Dutch took forcible possession of the province. On the return of peace, the Proprietors were reinstated with new powers. Professing still to adhere to the original Concessions, they published a "declaration of their true intent and meaning," which was *really* a declaration, in some essential points, of things *not* intended and meant. The people saw in it a breach of the Concessions, and a dangerous abridgment of their privileges. And the seeds of discontent, thus rashly sown by the Proprietors, rapidly ripened to such power, that they were constrained, in 1702, to surrender the reins of government to the British crown. Tyranny, acting in obedience to avarice, defeated its own end. Nor did the effect stop here. The wave set in motion by the popular reaction rolled on with accumulating force, and having first stripped the Proprietors of their governmental functions, broke down at last their gigantic and

odious monopoly of the soil. This was, however, the work of three-quarters of a century. The last and effective sweep of quit-rents and proprietary exactions was made by the American revolution.

About this time was made another extensive purchase of Indian lands. The tide of population, setting back from the coast, had reached the mountain. It was now to break over, and carry its freight of civilization still farther into the interior. Preliminary action was taken at a town meeting, Oct. 2, 1699. "It was agreed, by the generality of the town, that they would endeavor to make a purchase of a tract of land lying westward of our bounds to the south branch of Passaic river; and such of the town as do contribute to the purchase of said land, shall have their proportion according to their contribution." Mr. Pierson and Ensign Johnson were chosen to go and treat with the Proprietors about obtaining a grant. Samuel Harrison, George Harrison, Thomas Davis, Robert Young, Daniel Dod, Nathaniel Ward and John Cooper were a committee to consider and put forward the design. On the 3d of Sept., 1701, certain "*articles of agreement*" touching the matter were adopted and subscribed by one hundred principal men of the town, and one woman, each subscriber designating the number of lots he would take. These were subsequently known as the "Articles of the First Committee." Mr. John

Treat, Mr. Joseph Crane, Joseph Harrison, George Harrison, Eliphalet Johnson, John Morris and John Cooper, were now appointed, with full power to "treat, bargain and agree with such Indians as they find to be the right owners thereof by their diligent enquiry"—the major part of the committee to have full power to act.\* It is a circumstance not easily explained, that we find in these articles no reference to the Proprietors, while the fourth article declares that "the said land, purchased and paid for by us, shall be held and continued as our just rights, either in general or particular allotments, as the major part shall agree from time to time." As, however, an act of the General Assembly of the province, passed in 1683, was still in force, forbidding the taking of any deed from the Indians, except in the Proprietors' name; and as the inhabitants of Newark, down to the date of this new purchase, had maintained an unimpeachable loyalty to the Provincial government; especially, as they had but two years before sent a committee to the Proprietors to obtain a grant of this very tract; the presumption is, that they obtained the grant, and that this important accession to their territory

\* The tract was secured for £130, and a deed obtained of the Indians. This important deed was destroyed by fire, March 7, 1744-5, in the burning of Jonathan Pierson's house. It was promptly renewed within a week, so far as it could be, by another conveyance, to which Daniel Taylor was a witness, signed by the descendants of the sagamores who had signed the first.

was made in a way that satisfied at once the rights of the natives and the claims of authority.\* The bonds of loyalty had not yet snapped under the strain of oppression. It needed the administration of a Cornbury, and the attempt to subject the Puritans of New Jersey to an ecclesiastical establishment from which their fathers had fled, to give vitality to those seeds of discontent which had already been planted, and which were to ripen with the growth of another generation.

\* Yet the account given of this period by the Council of Proprietors, in 1747, bears certainly against that presumption. It runs thus: "In 1688, the then king, James, broke through the rules of property, by seizing the government of New Jersey, and things continued in disorder and confusion till some time after the glorious revolution in England, that the Proprietors' government was restored; from which time, peace and tranquillity remained until 1698. From that time till 1703, all rules of property were slighted; many riots, and much disorder and confusion ensued. In 1701, during that time, it's said that Horseneck purchase and Vangeesen's purchase were made, and possibly the others that they, the Committee, say they have concern in and for. And then was a grand effort made, by the Remonstrance and Petition before-mentioned, to King William, to upset all the rules of property in New Jersey, and to establish Indian purchases; but in this they failed, and kept their purchases secret. And to prevent the like disorder, confusion and attempts for the future, the Act of 1703 was made, and peace and tranquillity restored; which New Jersey ever since happily enjoyed, to the great improvement thereof; till 1745, that the worthy Committee, as is supposed, formed great plans and estates for themselves in their own minds, by setting up Indian purchases again."—Appendix to Bill in Chancery, p. 37.



## CHAPTER II.

### THE MOUNTAIN SOCIETY.

FIFTY years have passed. The venerable Pier-son, leader of the Branford flock, has long rested from his labors. His son and successor, more distinguished as the first president of the Connecticut college, to which he was removed from his Newark charge, has also finished his course. The pioneers in the settlement on the Passaic sleep in silence within sound of its waters. A generation has passed away. Five pastors have closed their ministry in Newark. The aspects of the congregation, and its relations and circumstances, have considerably changed. It adheres to its early faith, but it has felt the force of surrounding influences upon its ecclesiastical usages and forms. New Jersey, except as held by the Quakers, is in the main Presbyterian ground, and the Newark church, yielding to the influences of its position, and having received a considerable infusion of Presbyterian elements from abroad, has received its sixth pastor, Rev. Joseph Webb, from "the hands of the Presbytery." The statement of Dr. McWhorter, quoted by Dr.

Hodge,\* that Newark was settled by English Presbyterians, and had elders from the beginning, according to his best information and belief, is disproved by well-established facts. At the same time we must agree with Dr. Hodge, that on the soil of New Jersey at large Presbyterianism has not invaded and supplanted Congregationalism. It was the earlier and predominant type of ecclesiastical order, and naturally absorbed and assimilated the Congregationalism that came in. This assimilation was not, however, without a struggle between the two systems, and in a community like that of Newark, originally composed of Congregationalists only, the process of change was necessarily slow. When the second Pierson manifested some leanings toward the Presbyterian order, the displeasure of his people was excited, and troubles arose which resulted in his dismissal. Yet on the 22d of October, 1719, Joseph Webb, in the line of his successors, was ordained and settled over the same flock by the Presbytery of Philadelphia, and the next year took a seat in the Synod with a ruling elder from his church.

Did that event precipitate an Independent organization at the mountain? A comparison of dates will make the supposition appear at least probable.

The records of the Newark Church, and those of

\* Hist. Pres. Church, part I., p. 108.



this church also (it is said), perished or were lost in the time of the Revolution. But in a parcel of old deeds and other papers preserved by the Trustees of this church, is a deed of twenty acres of land sold by Thomas Gardner to "Samuel Freeman, Samuel Peirson, Matthew Williams, and Samuel Wheeler, and the *Society at the Mountain* associated with them," which bears date, January 13, 1719. As the year then began on the 25th of March, January followed October in the calendar. The deed was therefore given about three months after Mr. Webb's ordination and settlement in Newark. This coincidence, taken in connection with the previous history of the old Society, and with the well-established fact of the Congregational form of this Church till after the death of its first minister, affords presumptive evidence of the opinion expressed above, that the change which took place in Newark stimulated the new movement here.

In 1720, ground was purchased of Samuel Wheeler on which to erect a house of worship. This again favors the supposition of a recent organization. Dr. Stearns places the event "in or about the year 1718."\* A congregation was doubtless collected here by that time. Yet it seems scarcely probable that the Church had existed two years before steps were taken to build a sanctuary. With such light as the subject obtains from the

\* On the authority of Dr. McWhorter.

facts above given, we incline to the opinion that the Society took organic form sometime during the year 1719.

Among the inducements held out to the settlers by the Proprietors of East Jersey, was the offer of two hundred acres of land for the support of public worship in each parish. A warrant for the survey of 200 acres and meadow for a parsonage was granted to the Newark settlers October 23, 1676. The actual survey, however, does not appear to have been made till twenty years later, April 10, 1696, when, besides the two hundred thus appropriated, three acres were assigned for a burial-place, three for a market-place, and six for a *training*-place, the last being on the present site of the First Park in Newark. We shall have occasion hereafter to notice the contentions to which these parsonage lands gave rise, and the measures adopted from time to time to protect them from plunder. How soon the Mountain Society set up its claim to a portion of them we do not know. Such a claim was very likely to have been among the first thoughts of the new congregation.

However this may be, the mountaineers were not indifferent to their supposed duty of making permanent provision for the ministry. Their first act as an ecclesiastical body, of which we have any knowledge, was the buying of land for the minister's use. They were manifestly unwilling to leave

so important a matter to any issues connected with their rights in the property of the Old Society.

The land purchased of Thomas Gardner in 1719, being "the sixth year of the reign of our sovereign Lord, George, by the grace of God, of Great Britain, France and Ireland King, defender of the faith," &c., the deed informs us was sold "for divers good causes and considerations, me thereunto moving, but more especially for and in consideration of the sum of £25 current money of New York." It was "to be and remain for the use and benefit of a dissenting\* ministry, such as shall be called to that work by the grantees before-named, and their associates from time to time." It is described as "scituate, lying and being in the bounds and limits of Newark aforesaid, on the east side of a

\* So called by English usage till the colonies became independent. The Puritans in *America* were in no just sense *dissenters*. They secured here that "freedom to worship God" for which they left the fatherland. In New Jersey, religious liberty was explicitly guaranteed by the Proprietors. When the latter, in 1702, surrendered their civil jurisdiction to the crown, an attempt was made by Lord Cornbury, the governor, to subject the people to the forms of the Church of England. "The Prayer Book was ordered to be read, the sacraments to be administered only by persons episcopally ordained; and all ministers, without ordination of that sort, were required to report themselves to the Bishop of London. A bill for the maintenance of the Church in the Jerseys was defeated solely through the unflinching perseverance of a Baptist and a Quaker—Richard Hartshorne and Andrew Browne." Webster's Hist. Pres. Church., p. 88.

brook commonly called and known by the name of Parow's Brook.\* Beginning at said brook near a bridge by the road that leads to the mountain, thence running easterly as the road runs, so far as that a south-westerly line cross the said lot (it being twelve chains in breadth) shall include twenty acres of land, English measure: bounded southerly with Joseph Harrison, westerly with said Parow's Brook, northerly with said mountain road, and easterly with my own land." This locates it east of the Willow Hall Market, south of, and including, the present park.

A meeting-house was the next demand. This was the central object of interest in every community of the Puritans.† If no Dwight had ever composed for their use the precious hymn—

" I love thy kingdom, Lord,  
The house of thine abode,"

they were quite familiar with the inspired original

\* Named from PERRO, one of the Indians who negotiated in the sale of the lands. See Robert Treat's testimony, Bill in Chancery, p. 118.

† A joint letter sent in 1684 to the Proprietors in Scotland, by David Barclay, Arthur Forbes, and Gawen Laurie, says: "The people being mostly New England men, do mostly incline to their way; and *in every town there is a meeting-house*, where they worship publicly every week. They have no public law in the country for maintaining public teachers, but the towns that have them make way within themselves to maintain them." Stearns, p. 78.

from which its touching sentiments were drawn. "If I forget thee, O Jerusalem, let my right hand forget her cunning"—were words that echoed the warmest feelings of many a settler's bosom.

If the reader has ever worshipped in any of the primitive sanctuaries of the far West or South, he will have no difficulty in limning for himself a pretty correct portrait of the rude and lowly edifice. The site selected for it was on the highway leading to the mountain, a few rods east from where the First Church now stands. Time has not spared for us the name of the architect and the particulars of the contract, as it has of the sanctuaries since built on nearly the same spot.

The town records of Newark, though occupied much with ecclesiastical matters, have nothing to say of the Mountain Society. They are indeed silent upon the building of the *second* house of worship in Newark, which is supposed to have been erected between April, 1714, and August, 1716, where a vacancy in the records occurs. Had we the details of *that* work, which took place just before the Society here was formed, we might obtain some probable clew to the men engaged upon the building here.

The mountain congregation, however, were not entirely dependent upon the Bezaleels and Hiram of the old Society.

Samuel Pierson was a carpenter, and his sons



Joseph, Samuel, James, Daniel, and Caleb,—all of them now arrived at manhood, for the father was fifty-six years old—must have had some knowledge of the trade. He was a good man, who had a care for the *spiritual*, as well as for the material edifice, as appears from the testimonial placed upon his headstone ten years afterward. We surmise that the holy structure went up under his superintendence, though the use of the broad-axe, the saw, and the auger, may have been left to younger hands. Doubtless there were others of the craft connected with the work. Many a right hand lent its cunning. And many a rough hand, accustomed more to the labors of forest and field than to those of the carpenter's bench, lent to the enterprise its manly strength. Samuel Harrison's saw-mill, which did good service for the parsonage twenty-eight years later, was not yet in operation, and planing-mills, sash-and-blind factories and the like, were institutions still more distant in the future. But our men of the wilderness were men trained to expedients. The want and the will brought the ways and the means. One by one, the straight shafts of the forest fell before the axe and were fitted to their places. From week to week the progress of the *meeting-house* was a principal topic of conversation, and when at last, on a little knoll in the midst of the travelled road, which on either side retired like the parting Jordan making way for the Ark, the

completed sanctuary was seen, we can imagine with what care every domestic duty and labor of the field were so arranged that the future worshippers might join in the act of its solemn dedication to the worship of God.

We have not the programme of that solemnly glad occasion. Who offered the prayer, who preached the sermon, who read the psalm, who led the congregation in their hearty song of thanksgiving, were then matters of interest; but they have ceased to be matters even of traditional remembrance. A "beam out of the timber" yet remains of the ancient edifice, but it is silent when questioned relative to the persons and scenes of that distant day.\* It is probable that Mr. Webb, of the old Society, was among the ministers present; for tender ties yet existed between him and the separating portion of his flock; while ecclesiastical ties may have brought from Connecticut or Long Island some prominent Independent minister to take the leading part of the service.†

\* This relic of the first meeting-house is in the frame of Mr. Charles Harrison's barn, in Valley street. It is a heavy cross-beam, of white oak, worked down a little from its original size, and having a line of mortises for studs. The post that supports it at the east end was also a post in the old meeting-house. The barn, or that part of it, was built by Samuel Harrison. The beam has answered one inquiry of the writer, viz.: that the meeting-house was *framed*, not a *log house*.

† According to a letter written March, 1729, by Rev. Jedediah



This supposition is the more likely, if Daniel Taylor was at this time pastor, of which there is room for doubt.

It is more easy to guess who were some of those who occupied the pews. There was seen, if not too infirm to attend, the hoary head of Anthony Oliff, probably the oldest man in the society, a patriarch in years though not a father. We have in our thoughts a figure of the eccentric old man, now about fourscore and five years old, and permitted to sit a few times in the new meeting-house before he was "in the church-yard laid." There was Nathaniel Wheeler, who had also numbered his fourscore years; Matthew Williams, aged about seventy; and probably Azariah Crane, a veteran of seventy-four. Around these aged men were others somewhat younger, in the midst of family groups that shared the joys and hopes inspired by the occasion. Arranged in their square pews, the more aged sat with their faces pulpitward, their eyes reverently fixed upon the preacher. The smaller ones were seated opposite, while on the right and left were youths and maidens in a side-wise position, suggestive of a state of mind that lent one ear to the sermon and another to whatever was passing in the rear of the house. High up in

Andrews, of Philadelphia, referred to by Richard Webster, (p. 583,) this was the only church in the Province at that date which did not conform to the Presbyterian mode.

a little pulpit, with sounding-board above, sat the minister of the day. And in his place, a personage not to be overlooked, stood the *precentor*, to line out the psalm which the minister had read, and lead the congregation in the solemn service of song. Some recollections of the meeting-house arrangements, and the style of worship pertaining to that remote period, yet remain in the minds of elderly people. Time has since brought with it many modifications in matters not affecting the spirit and benefit of religious worship.\*

The old Society in Newark had built its first meeting-house amid the alarms created by Indian atrocities in New England, where Philip's war was at that time raging. The men who had worked upon it had their arms ever at hand, and the walls of the house, "filled up with thin stone and mortar as high as the girts," were for walls of protection in case of an attack. But those days of terror

\* We are not sure but *one* change has affected the spirit and true effect of public worship. While the introduction of hymn books has obviated the necessity of reading the hymn by couplets, the introduction of choirs has almost set aside the hymn book, or its appropriate *use* by the congregation. There are exceptions to the statement, which are happily increasing in number. In some parts of our country the *precentor* yet exercises his primitive functions. The writer, while laboring in one of the Southern States, where he preached occasionally to a number of Scotch congregations, has often, after reading the psalm, handed the book to the chorister, to be read again by him as the lines were sung.

were now past. Fifty years of peaceful intercourse with the natives had produced a general feeling of security. It was no longer necessary to worship in forts, or to erect *flankers* at the church corners for the shelter of armed sentinels. Indeed, the gospel had by this time penetrated the darkness of the aboriginal mind, and in the same Christian assembly might have been seen the white man with his African servant and his Indian neighbor. Amid this mixture of races the foundations of our Zion were laid. Just about a hundred years later, (February 24, 1820,) New Jersey passed her emancipation act, and now African and Indian have together receded before the resistless intelligence of a superior race.

### CHAPTER III.

REV. DANIEL TAYLOR.

IT may be presumed that the year 1721 found the Mountain Society in circumstances to invite to their pulpit a pastor, if this step had not been already taken. There is a tradition in the parish, that before the settlement of Daniel Taylor, the Society had a minister, who was drowned, together with his son, in crossing the Connecticut river at Saybrook, on a visit to his friends. This tragic incident, however, belongs to the history of Rev. Joseph Webb,\* of the Newark church. It is quite likely that before the congregation had obtained a

\* The Boston Gazette and Weekly Journal of Oct. 27, 1741, contained the following: "We have an account that, on Tuesday last, the Seabrook ferry-boat upset, wherein were the Rev. Joseph Webb, of New Haven, and his son, a young woman, and several others. The two former were drowned; the others with great difficulty got safe to shore." (See the New England Historical and Genealogical Register and Antiquarian Journal, January, 1856.) Mr. Webb had been about five years dismissed from his Newark charge.

minister, Mr. Webb had occasional appointments here. The people were a part of the flock to which his predecessors had ministered. It is also likely that during the four years of his residence in Newark, after his dismissal from that charge in 1736, when he continued still to preach in the neighborhood, this part of the town received his occasional labors. *He*, however, could not have been Mr. Taylor's predecessor here, and the fatal casualty at Saybrook ferry did not occur till 1741, when the latter is known to have been in the field eighteen years.

According to the inscription on his tombstone, Mr. Taylor was born about the year 1691,\* and was in his sixteenth year when he graduated at the high school, or college, at Killingworth, the embryo YALE. It was not uncommon at that period for boys to be put through the required course of Greek and Latin at sixteen years.

Inquiries respecting his nativity have been fruitless. We have sought for it among the Taylors of Deerfield, Mass., and among those of Norwalk and Danbury, Conn. It appears, from the town records of Smithtown, Long Island, that he resided there four years, ending with 1717, and that Richard Smith and his four brothers, on the 13th day

\* Not 1684, as given by Thompson; Hist. Long Island, 2d ed., vol. I., p. 460.

of February in that year, gave him fifty acres of land on the west side of Nesaquake river, in consideration of his ministerial labors. There, too, at the age of twenty-four years, died his wife, Jemima, April 20, 1716, as indicated by a headstone in the old burial-place of the Smiths.

In what year he came to New Jersey is not known. It was prior to April 23, 1723, at which time he and Matthew Williams were witnesses of a deed given by Peleg Shores to Jonathan Lindsley, conveying "one equal half of the farm or plantation which did formerly belong to Anthony Olive." On the 18th of May, 1726, the same land was conveyed by Jonathan Lindsley to David Williams, and the deed again witnessed by Daniel Taylor and Elizabeth Taylor.\* The latter may be presumed to have been his "beloved wife, Elizabeth," mentioned in his will. She married a Hedden after his decease.

According to traditions handed down in the line of his family, Mr. Taylor brought a wife from Long Island, whom he buried here. From such light as we can gather from his will, and from the ages recorded on their tombstones, we suppose her to

\* On the back of the deed is a deposition, certified Dec. 27, 1765, to the effect that the said Elizabeth Taylor, now *Elizabeth Hedden*, personally appeared before Samuel Woodruff, one of his Majesty's Council for the province of New Jersey, and swore that she saw the within deed lawfully executed.



have been the mother of his oldest son and second daughter; and if he came to this parish after the year 1721, he must have brought with him three children. This second wife is said to have been afflicted with a nervous disorder, which so affected her mind as to bring great trials upon her husband. Toward the end of her life she had a hammock suspended in her room, on which she was laid and gently swung, with a view to its soothing and sleep-inducing influence. Before the spring of 1726, her sufferings had evidently terminated; unless we suppose the Elizabeth Taylor mentioned above to have been the mother or sister of the minister, instead of his wife.\* The lady whom he next married, and who bore that name, outlived him by at least eighteen years. From this and other circumstances, it may be inferred that she was considerably younger than he.

From the number of deeds witnessed, and apparently drawn up by Mr. Taylor, he appears to have

\* An ancient volume of sermons, said to have been given by Mr. Taylor to Susan Tichenor, and now in the possession of Widow Mary Freeman, of South Orange, contains upon a fly-leaf the inscription: "Elizabeth Taylor, her Booke, 1686." The tradition is, that it had belonged to his sister. If so, she had probably received it from her mother, as the name was inscribed five years before Mr. Taylor's birth. The volume is a thick quarto, published in London in 1674, and containing thirty-one sermons by leading preachers of the time; the first being by the compiler, Dr. Samuel Annesly.

been the *scrivener*, as well as the minister, of the parish. His ready pen and knowledge of legal forms were in frequent demand, and doubtless saved to the planters many a fee that would otherwise have gone to the lawyers.

He was the owner of his residence, which stood on the site now occupied by Joseph B. Lindsley, corner of Main and Hillyer streets. This bordered upon the twenty acres bought of Thomas Gardner by the parish. His house is said to have been afterwards moved to where the Park House stands, and to have been fitted up for a tavern.

Besides the homestead, he had a tract of land, lying a quarter of a mile to the north, on the southwest side of Washington street, now owned by the Williams family. Fifteen acres\* of this, lying between the upper end of Park street and the brook,

\* Described as "one certain tract or parcel of land, scituate, lying and being in the bounds of Newark aforesaid, at the mountain plantations, so-called, and by a brook commonly called and known by the name of Perrow's brook: Beginning at a walnut-tree marked, on the western side of the highway; thence running north-west down to said brook; thence northerly, as the brook runs, to the land of said Matthew Williams; and thence by his land to an highway, and so round by highways to the place where it began: containing and to contain fifteen acres, be there more or less." Signed by

DANIEL TAYLOR.

GORSHOM WILLIAMS,	} Witnesses.
his	
THOMAS + LAMSON,	
mark.	

were deeded by him to Matthew Williams, Jun., June 1, 1731. The rest of it lay on the other side of Park street, including the ground on which Aaron Williams now resides. Between it and the main road were twenty-six acres, owned by Nathaniel Williams, and sold by him, Feb. 10, 1735, to Matthew Williams, who again sold four acres of the same to the parish, in 1748.

We know little of Mr. Taylor as a preacher. From the boldness and zeal with which, according to their statements, he took sides against the Proprietors in defence of Indian titles, we may infer a character of energy, fearlessness, and firmness. Such a man must have been one who shunned not to declare the whole counsel of God. And it is pleasing to know, not only from the perpetuity and growth of the Church, but from records made at that time of the mighty works of God, that power divine attended his words, and that revival scenes were passing here while the great awakening in New England was in progress. President Edwards, in his *Narrative of Surprising Conversions*, thus alludes to a work of grace here: "But this shower of Divine blessing has been yet more extensive: there was no small degree of it in some parts of the Jerseys, as I was informed when I was at New York (in a long journey I took at that time of the year, for my health), by some people of the Jerseys whom I saw: especially the Rev. Mr. Wil-

liam Tennent, a minister who seemed to have such things much at heart, told me of a very great awakening of many in a place called the Mountains, under the ministry of one Mr. Cross," &c.\* What numbers were truly converted and added to the fellowship of the Church, as the result of this "*very great awakening of many*," we have no means of ascertaining.

About four years later, viz., in August, 1739, a revival of similar power took place in Newark, under the then youthful Rev. Aaron Burr. It was just before the first visit of Whitefield to this part of the country. Beginning among the youth, it reached the adult portion of the congregation by the following spring, when "the whole town were brought under an uncommon concern about their eternal interests." As the work abated in Newark, it broke out in Elizabethtown, after Whitefield had been laboring there with apparently no suc-

\* It is stated by Rev. Richard Webster (Hist. Presb. Ch., p. 413,) that John Cross, "styled by Dr. Brownlee 'a Scottish worthy,' was received as a member of Synod in 1732, and settled at a place 'called the Mountains, back of Newark.' The remarkable revival in his congregation there, in 1734 and '35, is noticed in Edwards's 'Thoughts on Revivals.'". Here is a double error. Mr. Cross, of Baskingridge, could not have been *settled* here, though he may have preached here during the revival—for he was very zealous in revival labors; and the passage referred to in Edwards is cited from the wrong treatise, being found in his Narrative of Surprising Conversions.

cess. Again, in the following year, it was revived in Newark, with more glorious manifestations of Divine power than before. To what extent its influence was felt by this congregation, we have no means of knowing.

It is painful to turn from these pleasing views of the triumphs of the gospel of peace, to the troubles and disorders that ensued. Serious apprehensions were excited, about this time, of insurrections among the servile population. As early as 1734, a rising was attempted in the neighborhood of the Raritan, in consequence of which one or more negroes were hung. In July, 1750, two others were executed at Perth Amboy, for the murder of their mistress. Between those events, in 1741, a formidable *negro plot* was thought to be discovered in New York, which resulted in "many executions, both by hanging and burning." The plan laid in the insurrection of the Raritan was, to join the Indians in the interest of the French, in a general massacre of the English population.

But the troubles in which the planters of this locality were more seriously involved, grew out of their relations with the great *land-monopoly*. The Proprietors of East Jersey had, in 1702, surrendered to the crown their powers of government, but not their right to the soil. It was stipulated, among the conditions of the transfer, that "the crown disclaims all right to the province of New



Jersey, other than the government, and owns the soil and quit-rents, &c., to belong to the said General Proprietors; and the Governors are directed not to permit any other person or persons, besides the said General Proprietors, to purchase any land whatsoever from the Indians within the limits of their grant." By an act of the Assembly, published in November, 1703, after the arrival of Lord Cornbury, not only all Indian purchases which had not been made by the Proprietors before that time, were declared null and void, unless grants for them were obtained within six months; but also all who should thereafter make purchases of the Indians, except Proprietors (and they only in the manner prescribed by the act), should forfeit forty shillings per acre for every acre so purchased.

This stringent prohibition was thus confidently vindicated: "Has not the crown of England a right to those void or uninhabited countries which are discovered by any of its subjects? Has not the crown of England a right to restrain its subjects from treating with any heathen nation whatsoever? And has not the crown of England, in consequence of that right, power to grant the liberty of treating with any heathen nation to any one particular person, exclusive of all others, and that upon such terms as by the crown may be thought proper? Has not the crown of England at least granted that



right to the proprietors by the grants of New Jersey, under the great seal of England?"\*

Yet there were some in Newark, as there had been long before in Elizabethtown, who ventured to call this right in question; "blindly led on," say the Proprietors, "by a position, *that the Indians were once the owners of the soil*; and therefore they conclude that those who have purchased, or got deeds of their right, must also be owners now."

It is not our business to discuss the question here at issue. The reader will however be interested in the following views of Dr. Chalmers, touching the same question. A band of Moravian missionaries, exploring the coast of Labrador in 1811, took formal possession of the country in the name of George III., whom they represented to the natives as the Great Monarch of all those territories. "We do not see the necessity of this transaction," says Chalmers, "and confess that our feelings of justice somewhat revolted at it. How George III. should be the rightful monarch of a territory whose inhabitants never saw a European before, is something more than we can understand. We trust that the marauding policy of other times is now gone by, and that the transaction in question is nothing more than an idle ceremony."†

\* Publication of April, 1746.

† On the efficacy of Missions as conducted by the Moravians.— These claims of the Christian potentates of Europe have a curious

Sentiments similar to these began to be general in our mountain settlement in the course of twenty years after the constitution of the parish.

Various causes had operated to excite disaffection toward the proprietors. Many of them were absentee landlords, living in England and Scotland on the rents which they drew from the province. It

history. They began with the *popes*, who, as God's vicegerents, claimed to be the earth's sovereign masters and proprietors. All heathens, heretics, and infidels, according to their theory, had no right to any possession of the earth's soil. Hence, Pope Eugene IV., in 1440, made a munificent donation of Africa to King Alphonso V., of Portugal; "not because that continent was uninhabited, but because the nations subsisting there were infidels, and consequently unjust possessors of the country." By the same principle, Pope Alexander VI., in 1493, the year after its discovery, gave the whole of America to Ferdinand and Isabella of Spain, (although one of his infallible predecessors had declared that no such continent as America did or could exist); a grant which the royal pair accepted (according to Herrera) against the advice of the Spanish civilians and canon lawyers.

The disposing power thus assumed by the popes was too absurd to be regarded by Roman Catholic princes, when exercised to the prejudice of their interests. Yet, with greater absurdity, they arrogated for themselves the power which they denied to the successors of St. Peter. Thus, Henry VII. of England, in 1496, commissioned John Cabot and his three sons, with their associates, "to navigate all parts of the ocean, in five ships, under the banners of England, for the purpose of discovering such heathen or infidel regions, countries or islands, wherever situated, as were unknown to christian states; with power to set up the King's standard in any lands, islands, &c., which they might discover, not previously occupied by christians, and to seize, conquer, and possess, all such

happened in a few instances that lands were twice sold under conflicting proprietary titles, so that certain purchasers were dispossessed. Some who had purchased a proprietary interest, with the privilege of selecting their land afterward, took advantage of the circumstance to select and sell at their pleasure. Licenses to buy of the natives were also forged or

lands, islands, &c., and as his liege vassals, governors, locumtenentes [lieutenants] or deputies, to hold dominion over and *have exclusive property in the same.*" Elizabeth, James, and their successors, gave similar commissions, all containing this proviso, "that the territories and districts so granted be not previously occupied and possessed by the subjects of any other christian prince or state."

What kings would not concede to popes, was by virtue of their power conceded to kings, but under protest. Thus, Bartholomew De Las Casas, bishop of Chiapa, in a treatise dedicated to Charles V., represented that the natives of America, "having their own lawful kings and princes, and a right to make laws for the good government of their respective dominions, could not be expelled out of them, or deprived of what they possess, without doing violence to the laws of God as well as the law of nations."

"It is universally acknowledged that discovery, the only title that any European State could allege to the lands of America, affords no just claim to any but *derelict* or *uninhabited* lands, which those of America are not. [Griffith, vol. 10.]"

"All the nations of Europe, and indeed of the world, have been as unchristian and as savage as the aborigines in America; and if ignorance, either in matters of religion or science, could defeat the title of a people to their country, the English must be unjust possessors of the British soil, and incapable of conveying it to their posterity."

See an "Examination into the rights of the Indian Nations to their respective countries," &c. Phila. 1781.

altered. These things all together created no little confusion; and between the errors of agents and the arts of the unprincipled, the planters often found their just interests sacrificed. It was not difficult to turn the current of popular indignation against the proprietors, even when the latter were victims of the fraud.

As early as 1744, we find the settlers about the mountain adopting measures for the defence of their titles.\* Contributions were raised for defraying the

\* See Samuel Harrison's account-book, preserved by Edward Pierson, Esq., of Newark, in which is the following "account of what each one hath paid in order to the establishing their right of land, and in defraying the charge." The dates belong to 1744.

"Nathaniel Crane,	£1-10-0	Thomas Williams,	£ 3-0
Sam. Harrison, in cash to		Samuel Wheeler,	17-0
Capt. Wheeler,	7-0	Going to N. England 4 days,	1- 4-0
Nathaniel Camp,	7-0	Going to N. England 9 days,	2-14-0
Samuel Baldwin,	7-0	Going to Horse Neck with	
Sam. Harrison p'd Mr. Tay-		Mr. Taylor,	5-0
lor,	8-6	Going to Horse Neck with	
John Cundict p'd Mr. Tay-		Dan. Lamson,	5-0
lor,	7-0	Cash p'd to Mr. Taylor,	3-6
August 20. Garhshom Wil-		" p'd to John Cundict,	14-0
liams,	7-0	" do.	2-4
Oct. 7. I received of Amos		" p'd to John Tompkins,	17-10
Williams, on account of		Going to New York,	10-0"
the charge of the purchase		&c. &c.	
right,	7-0		

We find the following entry also about that time: "Jan. 23, 1744-5. Samuel Freeman brought to me two wolves' heads, and I marked it [them] according to law and gave him a ticket for the same." We may infer that Mr. Harrison was a magistrate, and that Deacon Freeman did not consider the poor wolves entitled to the charities of his office.

expenses of agents sent to Connecticut and to Horse Neck [Caldwell], for the purpose, it is presumed, of obtaining papers or affidavits tending to confirm their rights.

In these proceedings Mr. Taylor appears to have taken a prominent part.

From the coincidence of dates it would seem that these measures were made necessary by the loss of the deed of the large Indian purchase of 1701. That important document was destroyed—whether accidentally or intentionally cannot be known—by the burning of Jonathan Pierson's house, March 7, 1744-5. With all haste another was drawn up, which was signed on the 14th by certain descendants of the old Sagamores, and witnessed by Isaac Vangiesen, Francis Cook, [his mark,] Daniel Taylor, and Michael W. Vreelandt [his mark.] The event furnished an occasion, however, which seems to have been seized upon for disturbing many persons in their claims and possessions, and this in turn gave rise to the riots that ensued. Samuel Baldwin, for getting saw-logs off his land, was arrested and put in jail. His friends went to his rescue, broke open the jail and released him. In November, depositions were made before Joseph Bonnel, Esq., "by John Morris, aged 79 years, Abraham Van Giesen, aged 80 years, Michael Vreelandt, aged 81 years, Cornelius Demaress, Samuel Harrison, John Condit, Deacon Samuel



Alling, Samuel Tompkins, Francis Spier, Hendrick Francisco, Joseph Riggs, and others, relating to the course of the Proprietors of East Jersey, in obliging them to repurchase their lands after having enjoyed long and peaceable possession."\* In the same month, Nehemiah Baldwin, Joseph Pier-son, Daniel Williams, Nathaniel Williams, Eleazer Lamson, Gamaliel Clark, and twenty-one others, stood before the Supreme Court for riots committed in Essex county.

Affairs were now converging to a general and spirited struggle with the Proprietors. During the year 1745, an association was formed, and another large purchase west of the mountain was made of the Indians, in which all proprietary claims were ignored. It was the famous purchase of *fifteen miles square*, obtained, as the Proprietors sneeringly asserted, "for the valuable consideration of five shillings and some bottles of rum . . . from Indians who *claimed no right, and told them they had none* ; but no matter for that, it was enough that they were Indians, and they had their deeds." The purchasers took a different view of the transaction. They had their vindicator too. There was

"A DANIEL come to judgment: yea, a DANIEL."

Toward the close of the year, there appeared in New York a little pamphlet of forty-eight pages,

\* Rutherford MSS. See Analytical Index, by N. J. Hist. Soc.



entitled "A Brief vindication of the Purchassors Against the Proprietors in a Christian Manner." It is supposed to have been written by Mr. Taylor.\* A writer also in the New York Post-Boy, of Feb. 17, 1745-6, just after another riot and release of prisoners in the Newark jail, took up the cause of the planters, laying on the Proprietors the blame of the disturbance. And in April a petition was addressed to the General Assembly, in which the charges set forth in the Post-Boy were enlarged upon, and measures of relief were sought. In the meantime, prosecutions were renewed against the agitators; a list of forty-four persons concerned in the last riot being filed in the Supreme Court at the May term.

But law owes its potency to public opinion, and so the Proprietors in turn made their appeal to the public by means of the press. From their publication of April 7, 1746, it appears that this part of Newark bore its full share of responsibility for the riots, while a very charitable apology is suggested for some of the offenders. They say: "Possibly

\* There is a copy in England among the Board of Trade papers. On the title-page is this note in the hand of Mr. James Alexander, of the Council of New Jersey: "This ought to have been with papers transmitted in December and February last, but copies could not then be got at New York, the author having carried all to New Jersey for sale there." See Analytical Index to the Colonial Documents of N. J., p. 196.

many of the rioters, being ignorant men, and many of them strangers to the Province, and since they came to it living retired in and behind the mountains of Newark, upon any land they could find, without enquiring who the owner thereof was, have of late been animated and stirred up to believe, that those things which the laws of the Province have declared to be criminal and penal were lawful; and that those crimes committed gave the criminals rights, privileges, and properties; but though many have been ignorant enough to be so seduced, we cannot think that all can with truth plead that excuse." Doubtless among the excepted cases was "Parson Taylor," suspected by councilman Alexander (who wished he had sufficient evidence of it) to be the composer of all their papers.

In their publication of Sept. 14, 1747, we find the following spicy allusions to our ancient pastor:

"The Committee [of the opposition] who appear on the stage, are nine expert men, with an Assemblyman in the number, and many hundreds, even thousands, say they, of club-men at their command. And who can withstand that interest? Especially as the worthy Committee and clubmen have two supernumerary prompters behind the curtain—CLERGYMEN—who sanctify their actions! One of them, it's said, is the before-named Mr. Taylor, a reverend Independent minister of the mountains behind Newark, secretary, scribe, and councillor to

the worthy Committee, in their several late performances in newspapers, petitions, proposals, and answer now before us; and a worthy partner with the Committee in the *fifteen-mile-square purchase* aforesaid, lately (as before is said,) for a five-shilling York bill and some rum, bought of some Indians who claimed no right; and yet (if we will take their words for it) this their purchase was honestly, duly and legally made: which Reverend Pastor, it's said, makes it as clear as the sun, in his sermons to the Committee and Rioters, that all that they have done is authorized by the Bible; for there, he assures them, he has found a charter-grant for their lands; and even cites book, chapter and verse for it; and no man can question that to be the *best record on earth*, and all authority of man that would derogate from that charter, is rightly to be resisted and opposed. The other clergyman, it's said, is the Rev. Mr. John Cross, late minister of Basking-Ridge, Secretary, scribe and counsellor to the worthy Mr. Roberts, who assumed to be commander-in-chief of the rioters in their late expedition to Perth Amboy, on the 17th of July last; and for which he and many others stand indicted of high treason."

Such was the tone of the controversy. It is not unlikely, if the sermons alluded to could be reproduced, we should find indignation as eloquent, if not sarcasm as abundant, on the other side.

But Mr. Taylor's interest in the controversy was now ending. A subject of more solemn concernment claimed his thoughts. About three months after the above publication was issued, he was setting his house in order as one whose time of departure was at hand. We present to the reader a copy of his will, taken from the probate records at Trenton, as showing the manner in which the old Puritans closed up their earthly affairs.

"In the name of God, amen: this twenty-first day of December, Anno Domini one thousand seven hundred and forty-seven, I, DANIEL TAYLOR, of Newark, in the county of Essex and province of New Jersey, clerk,\* being aged and infirm of body, but of sound and perfect mind and memory, thanks be given unto God therefor, calling unto mind the mortality of my body, and knowing it is appointed unto all men once to die, do make and ordain this my last will and testament. And principally, and first of all, I give and recommend my soul into the hands of God who gave it, hoping through the alone merits of Jesus Christ to have eternal life; and my body I recommend unto the earth, (being dead,) to be buried in a decent Christian manner at the discretion of my executors, nothing doubting but at the general resurrection I shall receive the same again by the mighty power

\* That is, *cleric*, or *clergyman*.

of God. And as touching such worldly estate wherewith it hath pleased God to bless me in this life, I give, devise and dispose of the same in the following manner and form :

“ *Imprimis*, I give, devise and bequeath unto my beloved wife Elizabeth, one equal third part of all and singular my household goods and chattels, if she please to accept it as her dowry from me.

“ *Item*, I give my son, Daniel Taylor, besides what he hath already had from me since he came of age, (which is to the value of more than sixty pounds,) the sum of ten pounds, to be paid within one year after my decease, either in money or what may be equivalent thereto.

“ *Item*, I give my daughter Jemima what hath been provided for her against the day of her marriage of household furniture, as also a cow, and the sum of five pounds to be paid her as is above said.

“ *Item*, I give unto my other two daughters, viz., Mary and Elizabeth, the other part of my household goods, and the sum of twenty pounds in money, to be paid to each of them by their brethren hereafter mentioned, when or as they shall come to full age, &c.

“ *Item*, I give unto my other three children, viz., Davie, Joseph and Job, all and singular my estate, (not otherwise herein disposed of,) both real and personal, to be unto or for them (when they come



of age) and their heirs and assigns forever. And my will is, that if any or either of my children do or shall decease before they come of age, or without issue, their portion or inheritance shall be distributed or divided unto or among the survivors, viz.: if males, unto the males, and [if] females, unto the females; and also that the negroes, if they desire it, shall be sold, or at the discretion of my executors put out on hire, for the good of my sons aforesaid, till they come of age, and that they, particularly Joseph and Job, be put to learn some trade.

*"Item,* I do hereby constitute, ordain and appoint my beloved friends and brethren in covenant relation, Joseph Peck and David Williams, executors of this my will to see it duly performed, and I do hereby utterly disallow, revoke and disannull all other and former wills, legacies, bequests, and executors, at any time before-named, willed or bequeathed, ratifying and allowing this to be my last will and testament. In witness whereof I have hereunto set my hand and seal, the day and year first above written.

DANIEL TAYLOR. [L. S.]"

The witnesses were "Abraham Soverhill, Eleazer Lamson, Sarah Lamson [her mark.]" Eighteen days afterward, the testator experienced the solemn



change "appointed unto all men." The will was proved January 23d.

On a plain horizontal slab of brown stone in the old graveyard may be read the following :

"Survivers, let's all imitate  
The vertues of our Pastor,  
And copy after him like as  
He did his Lord and Master.  
To us most awfull was the stroke  
By which he was removed  
Unto the full fruition of  
The God he served and loved."

And below it—

"Here lyes the pious remains  
Of the Rev<sup>d</sup> Mr. Daniel Tayler,  
Who was minister of this parrish  
Years, Dec<sup>d</sup> Jan<sup>y</sup> 8<sup>th</sup>, A.D., 1747-8,  
In the 57<sup>th</sup> year of his age."

The omission of the numeral before *years*, has left it impossible to determine just when he came to the parish.

We have already spoken of his family. His first wife, buried at Smithtown, was probably the mother of his daughter Jemima, who bore her name, and who, as we may infer from the will, was considerably older than her sisters. Daniel and Mary were nearly of an age, and are supposed to have been children of his second wife. As the will implies that at least one of his daughters was

a minor at the time of his decease, we suppose Elizabeth and her younger brothers to have been children of his third marriage. The grave of his second wife, if she was buried here, is without a headstone and its place unknown. Daniel,\* the oldest son, who lived on a farm beyond the mountain, died Oct. 17, 1794, aged 74 years, and was buried near his father. Of the daughters, Mary became the wife of Deacon Amos Baldwin, and died Sept. 30, 1795, in her 75th year.

In common with many of his parishioners and ministerial contemporaries, Mr. Taylor was a slaveholder. His will indicates a humane regard for the wishes of his servants in the disposition to be made of them after his decease.

We should like to be able to pay a due tribute to some of those worthy men who were the helpers of Mr. Taylor's ministry ; but with a single exception, the names of the church officers of that period are unknown. Their only record is on high. There is presumptive evidence that Samuel Pierson, the carpenter, was one of the first deacons. The evidence is found in the following lines upon his headstone :

\* Daniel and Anne Taylor had a son Oliver, who died Aug. 11, 1785, in his 31st year. Also a son Daniel, who lived to old age and had several children. Among them was the late Mrs. Charlotte, wife of John M. Lindsley. The descendants of the old pastor are found among the Lindsleys, Baldwins, and Cranes. None of the Taylor name, now resident here, have been traced.

“Here lies interred under this mould  
A precious heap of dust, condoled  
By Church of Christ and children dear,  
Both which were th’ objects of his care.”

His decease occurred March 19, 1730, in his 67th year.

Joseph Peck, one of the “beloved friends and brethren in covenant relation” selected by Mr. Taylor to be the executors of his will, held subsequently the double office of elder and deacon. He was forty-six years old at the time of Mr. Taylor’s decease. It is not known that he was then an officer. The same may be said of the “pious and godly Mr. Job Brown,” who was in his full manhood—thirty-eight years old. Deacon Samuel Freeman, whose name will occur in the following chapter, was six years younger. These and others soon to be mentioned, received the bread of life from the first pastor of the flock, and formed a part of the sorrowful procession that followed him to his rest.

## CHAPTER IV.

REV. CALEB SMITH.

IF, when Samuel Harrison was writing the accounts of his fulling-mill and saw-mill, he could have foreknown what was yet to be the historic value of a single leaf of his account-book; that after a hundred years and more the church records of that day would all be lost, the names of its officers lost, and all knowledge of the age and origin of the *old parsonage* lost, till the said account-book should open its bronzed and tattered lips to reveal the interesting secrets; possibly that knowledge would have secured for the volume a more careful handling and a choicer place in his writing-desk. Beyond a doubt, it would have put in exercise all his clerkly skill. The pen would have striven for a little more method and grace, and the dictionary would have corrected sundry slips of orthography.

This Samuel Harrison was the second of that name in Newark, and a grandson of Sergeant Richard. He exercised the quadruple functions of magistrate, farmer, fuller and sawyer. He was, withal,

a loyal rent-payer, as appears from a petition addressed to Governor Belcher in 1747, and signed by Nathaniel Wheeler, Jonathan Pierson, John Condict, Nathaniel Camp, Samuel Harrison, Samuel Baldwin, and others, asserting their loyalty, and vindicating themselves against an implied connection with recent disturbances and riots.

From the entries in his day-book, we learn that in July, 1748—the summer following Mr. Taylor's death—he was sawing "oke plank" "gice," "slepers," and other material, and also receiving sundry sums of money, "on account of the parsonage." The money was received, in sums ranging from a few shillings to near twenty pounds, from David Ward, Jonathan Shores, David Williams, Thomas Williams, David Baldwin, Nathaniel Crane, Noah Crane, Azariah Crane, Stephen Dod, John Dod, Eleazer Lamson, Gershom Williams, Ebenezer Farand, Peter Bosteda, William Crane, Jonathan Ward, Jonathan Sergeant, Samuel Cundict, Joseph Peck, Deacon Samuel Freeman, Bethuel Pierson, Thomas Lamson, Samuel Wheeler, Robert Baldwin, and Joseph Jones;—a list of twenty-five names, chiefly representing (we may presume) heads of families.

It thus appears that the society took occasion from the loss of its pastor to provide a home for his successor. Instead, however, of placing it on the parish lands, a new lot of four acres was bought of Matthew Williams, lying "on the north side of the

highway that leads to the mountain, near the house once the Rev. Daniel Taylor's, late of Newark, deceased." It lay opposite to the twenty acres previously owned by the parish, and included the ground now occupied by Grace church. The deed was given September 14th, the price being "four pounds per acre, current money of New Jersey, at eight shillings per ounce."

The house was to be of stone, and while the saw-mill aforesaid was turning out plank, &c., the quarry was yielding more solid material for the walls. At the same time the committee-men were looking out for a minister. This search was not a long one.

There was a young man—a licentiate—who had just completed his theological studies with Rev. Jonathan Dickinson, of Elizabethtown. He was a son of William and Hannah Smith, of Brookhaven, L. I., where he was born December 29, 1723. Entering Yale College in his sixteenth year, he displayed during his course of study a vigorous mind and commendable application. He became also, in his second year, one of the hopeful subjects of a work of grace in the College. After receiving a degree in 1743, he remained some time as a resident graduate. In 1746 he was applied to by Rev. Aaron Burr, of Newark, to aid him in conducting a large Latin school. Other engagements prevented him at the time from accepting the place; but some time after, upon an invitation of Mr. Dickinson, he went to



Elizabethtown to instruct a number of young men in the languages. There, as we have said, he prosecuted simultaneously his studies for the ministry, and having, by the advice of Mr. Dickinson and other ministers, presented himself to the Presbytery of New York for licensure, and creditably sustained his trials, he was licensed by the Presbytery in April, 1747.

In the course of the next year and a half, he received a number of invitations to a settlement. He referred these to the Presbytery, but the latter submitting them to his own judgment, he decided in favor of the call received from this society. Accordingly, on the 30th of November, 1748, about eleven months after the death of his predecessor, he was ordained and installed by the Presbytery.

We see in this ecclesiastical act a previous and important decision of the Church, of which we know not the particular reasons and history. The religious elements in New Jersey—and in New England no less—were originally mixed. There Congregationalism, and here Presbyterianism, had gradually absorbed the others.

The Mountain Society maintained its Independent relations about thirty years. But the influences that caused this were now yielding to others. The generation of its founders was passing away. New circumstances produced new views. Either before or in connection with the acquaintance made

with Caleb Smith, the Church resolved to conform to the prevailing type of ecclesiastical order in the province. From that period to the present, it has adhered steadily to constitutional Presbyterianism—ever true, at the same time, to the common cause of RELIGIOUS LIBERTY, on whose battle-ground it stands.

Mr. Smith was about twenty-five years of age at the time of his settlement. He was not married. But as he stepped into the new house from time to time to observe the progress of the work, or to drop a suggestion relevant thereto, we fancy thoughts of other relations than those which bound him to his people were sometimes present with him. The future mistress of the manse, Miss Martha Dickinson, was yet at the parsonage in Elizabethtown. It is quite likely that during the winter the young pastor found occasion now and then for a short absence from his mountain charge. As spring came on, Mr. Harrison's day-book received sundry charges (at the rate uniformly of three shillings sixpence a day) for work done on the parsonage. May 3d was employed in "slaking lime." Another day was devoted "to topping up the chimney." The summer saw the work completed. In September, 1749, the minister's youngest daughter became the young minister's wife, and was happily installed in the stone mansion, then one of the best houses, we suppose, this side of Newark.

That mansion was to have a long history. It was to be occupied about thirteen years by Mr. Smith; then several years by others, as it might find tenants; then thirty years by another pastor; then about fourteen years by another; and finally used as a tenement house near forty years more before its demolition.

What memories have since gathered around it! There were life's sweetest pleasures. There were its tenderest sorrows. It beheld in turn the hymeneal joy and the mourner's anguish. The serene happiness of the fireside, the calm intellectual life, the steady flame of devotion, all that is generous and grateful in the charities of the heart and the benefactions of the hand, had there a home. Many a kind token found a silent way to its kitchen, its wardrobes, its library. Warm greetings were exchanged within its doors. Vigorous thoughts were born in it. Well beaten oil went from it to the candlestick of the sanctuary. And there freedom found ever an advocate, if not always a shelter. In the days of the Revolution it was a mark for British vengeance. But He who guards and blesses the habitation of the just, preserved it from the torch of war and the accidents of time till more than a century of years had rolled over it.

There was one custom which had a long existence in connection with the parsonage. Once a year there was a general turn-out of men and teams

for placing at the minister's door a suitable quantity of fuel. While the forest yet waved over the parsonage lands, the invading axe was directed thither. When these were stripped, the standing wood was purchased elsewhere. The minister having contracted for the wood, his people did the rest. On a day appointed axes and oxen were in motion. The strokes resounded in the forest. The roads were astir. The pile in the parsonage yard grew large as the day grew small. There was a lively commotion too *within* doors, where the 'better-half' of the parish provided the last and best part of the entertainment. A supper and a scene of right social cheer for old and young was the winding up of the wood frolic. Time and change have set aside this merry custom. The woodlands have vanished or been shorn of their strength, and the blaze of the old broad chimney has waned to the dull glow of the imprisoned anthracite.

There was another species of wood-drawing practised upon the parsonage lands of the *old society*—in which the mountain society contended for an interest—that it was found no easy task to suppress. Vote followed vote in the town meetings against the trespassers, with little apparent effect. Was the plunder stimulated by the cupidity and jealousy of contesting claimants? As a sample of town legislation on the subject, we give the following:

March 10, 1746-7.—It was "unanimously voted,

that whoever shall cut any wood or timber on any of the land called the parsonage land, shall forfeit for every cart-load, ten shillings, and so in proportion for a larger or lesser quantity, for the use of the poor ; also to forfeit the wood and timber, to be fetched away by any person, for the use of the poor ; the person carting the wood or timber to be paid by the overseers of the poor. Joseph Peck, Josiah Lindsley, Emanuel Cocker, David Crane, Samuel Plum, and David Bruen, were chosen to take care of the parsonage lands and prosecute offenders.”\*

The circumstances of the parish, when Mr. Smith entered upon his labors here, promised anything but a quiet and successful ministry. Disorders were rife. Not a week had passed after his ordination, when the following appeared in a New York paper, of date Dec. 5, 1748: “We are informed from New Jersey that one of the heads of the rioters having been committed to jail at Newark, a number of those people came to the jail on Monday night last and let him out ; and he afterwards made his boast that *a strong north-west wind blew the door off the hinges*, and he walked out of prison as Paul

\* A depredation of another sort, upon the produce of the Newark orchards, is noticed in a letter of Gov. Belcher to Col. Low, April 12, 1748. The Governor had a fortnight before desired the Colonel to send him some cider, “rich and potent, without any spirits put into it.” Out of the seven barrels sent, such a quantity was drawn by the wagoners and others that it took all but seven gallons of one to fill up the other six. *Analyt. Index*, p. 227.



and Silas did." We doubt if the mountain pastor shared the feelings of the liberated prisoner with respect to this north-west gale. He was evidently a man of different temper from his predecessor, while we are not to judge of the latter by the hearsay accounts repeated and amplified in proprietary documents. Mr. Smith was eminently a peace-loving man, and one who appears to have devoted himself with great singleness of aim to the specific duties of his high vocation. Only with feelings of anxiety and grief could a man of his spirit have contemplated the disturbances which agitated his parish during the whole period of his connection with it, and which were at once a cause and a consequence of the low state of religion that prevailed. He knew of course the state of things when he came here, but we do not doubt that his whole personal and ministerial influence bore in the direction of pacification and compromise. His voice, however, had not power to allay the storm.

In the July following the above incident, the jail was again opened by a mob. Two prisoners were in it, whose friends (so wrote Mr. Alexander, one of the Proprietary Council,) tried to obtain a commission for a special court to try them "by their fellow-rioters and relatives." Failing in this, "on the 15th inst., in the dead hour of the night, a number of people in disguise came to and broke open the jail, and rescued the two prisoners. By their com-



ing in disguise, (the writer added,) it seems they have got a little more fear and modesty than they used to have." The congratulation was premature.

A letter written October 14, 1749, by David Ogden, of Newark, to James Alexander, discovers to us the confusion which at that time involved the subject of land claims in this region. The letter states that the bearer, Daniel Pierson, a man well informed on the subject, "would testify that three-fifths hold lands under proprietary titles; one-fifth have no pretensions to any title, and these were the chief destroyers of timber; and the other fifth hold under Indian titles; but not more than one-third first settled their lands under an Indian title; and the other two-thirds purchased the Indian title within a few years then past."

By this time, a strong sympathy with the people in their opposition to the proprietors began to show itself in the provincial assembly. Governor Belcher, in a letter to the Board of Trade, November 27, 1749, complained that the Assembly of New Jersey, during the whole session, was in dispute and contention with the Council; and that it would enter into no measures to suppress the riots. On the same day, David Ogden wrote again to Mr. Alexander at Perth Amboy, relative to a riot committed a fortnight before at Horseneck, when the house of Abraham Phillips was broken open, the owner turned out, and a stack of his oats burnt; suggest-

ing that "proper affidavits of this riot would be proper to accompany our Assembly's representation home, of the *pacific spirit* of the rioters." In the following March, according to another letter of the Governor, the rioters were spreading their influence to such a degree that the legislature seemed to be stagnated by it.\*

In these circumstances, the proprietors looked to the judiciary. Even Governor Belcher was suspected of a want of firmness. The courts were more reliable. Riots were followed by arrests, and arrests by indictment and conviction. In 1755, at the June term of the Supreme Court, a large number of persons were indicted, and the records of the court show that "some of the good people of the Mountain Society were certainly in this respectable company."† Jonathan Squier, John Vincent, Thomas Williams, Samuel Crowell, Nathaniel Williams, Samuel Parkhurst, John Harrison, Moses Brown, Benjamin Perry, Levi Vincent, Jun., Josiah Lindsley, Bethuel Pierson, Nathaniel Ball, John Baker, Nathan Baldwin, Abel Ward, John Dodd, Timothy Ball, Ely Kent, Jonathan Davis, Jun., Ebenezer Lindsley, Eleazer Lamson, Enos Baldwin, Samuel Ogden, John Brown, Jun., Timothy Meeker,

\* Analyt. Index, pp. 257-8.

† S. H. CONGAR—to whom the writer is indebted for extracts from the records. "I say respectable," he adds, "for doubtless they were generally in good repute."

Zebedee Brown, and Thomas Day, threw themselves on the mercy of the court. Daniel Williams, Amos Harrison, John Tompkins, Ebenezer Farand, Robert Young, Paul Day, Joseph Williams, and Elihu Lindsley, were fined five shillings. "Recognizance £100 for their good behavior for three years, and stand committed till fine and fees are paid."

But the Mountain Society showed signs of prosperity and progress even amid these adverse influences. Mr. Smith had been in the parish but a few years, when the erection of a new and better house of worship was undertaken. The following contract refers to the finishing of the house the year after its erection:

"Articles of agreement entered into this 13th day of March, 1754, between the committee of the Society of Newark Mountains, regularly chosen to manage in the affair of building a new meeting-house in said Society, by name Samuel Harrison, Samuel Freeman, Joseph Harrison, Stephen Dod, David Williams, Samuel Condict, William Crane, and Joseph Riggs on the one party, and Moses Baldwin on the other party; whereas the said committee have bargained and agreed, with the said Baldwin perfectly to finish the said meeting-house excepting the mason work which now remains to be done to the same; which articles of agreement are, as to the most considerable particulars, as follows:

"1. That said Baldwin shall faithfully and honestly finish the said house in the general, after the model of the meeting-house in Newark.

"2. That said Baldwin shall find all the materials for finishing the said house, such as timbers, boards, sleepers, glass, oil and paint, nails, hinges, locks, latches, bolts, with all other kinds of materials necessary for finishing the said house after the model aforesaid, excepting the materials for the mason work.

"3. That he shall seal [ceil] the arch, ends above the plate, and under the galleries, with white-wood boards, and paint the same well with a light sky color.

"4. That he shall take the desk of the old pulpit and so new model it that it shall be proportionable to the rest of the work, and that the rest of the gum-work be as the house in Newark, and oiled.

"5. That he shall make six pews, one on each side the pulpit, and two on the right and two on the left fronting the pulpit, with doors and hinges.

"6. That he shall make shutters for the lower tier of windows, painted blue and white.

"7. That he shall set all the glass, and paint the sashes, and put springs in the same to prevent their falling.

"8. That he shall make a row of pews in the front gallery next the wall.

"9. That the said committee shall pay to the said

Baldwin for finishing the said meeting-house as above-mentioned, provided he completes it by the first day of December next, the sum of two hundred and forty pounds current money of this province, the payments to be as follows, viz.: that he shall be paid forty pounds upon demand, one hundred pounds more upon the first day of December next, and the last hundred pounds upon this day twelve months.

“10. That the said Baldwin shall employ any of the joiners belonging to this Society for so long a time as they shall chuse to work, until they have paid what they shall freely give to the said meeting-house, and that he shall allow them four and sixpence per day.

“11. That the said Baldwin shall have whatever he can get out of the old meeting-house that he shall work up into the new, together with all the hooks, and hinges, and locks.

All which articles we whose names are above written do promise and oblige ourselves faithfully to perform and fulfil: in witness whereof, we have hereunto interchangeably set our hands the day and year above written.”\*

This agreement had reference to the carpenter work upon the house, the walls of which were stone. The latter furnished work for many in the parish, who had doubtless equal privileges with the

\* The original paper is preserved by S. H. Congar.



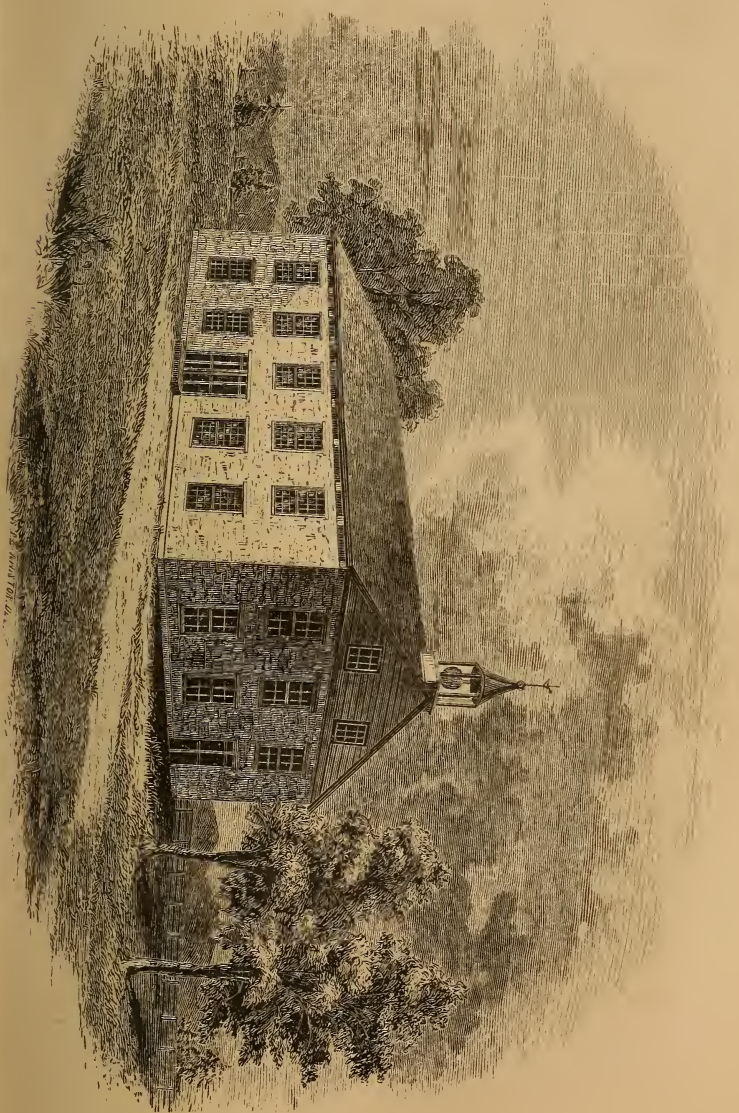
joiners. Thus, on the 20th of March, Samuel Jones received credit, 15 shillings, for six loads of rough stone; David Peck, for four loads, 10 shillings; David Williams by Davie Taylor, two loads, 3 shillings; while Deacon Freeman had 7 shillings for laying sleepers two days, and Justice Harrison, William Crane, Thomas Williams, Samuel Cundict, Isaac Cundict, John Cundict, Stephen Dod, David Williams, Capt. [Matthew] Williams, Isaac Williams, Joseph Harrison and others, for "taking down the ceiling of the old meeting-house," and for other work, were duly and equally credited at the rate of three shillings sixpence a day. In "Justice Harrison's" old account-book already referred to, we find a series of charges to the meeting-house account from May to July 4th, when, says the record, "we raised the meeting-house galleries." On that day thirty years later, another generation were raising liberty-poles.

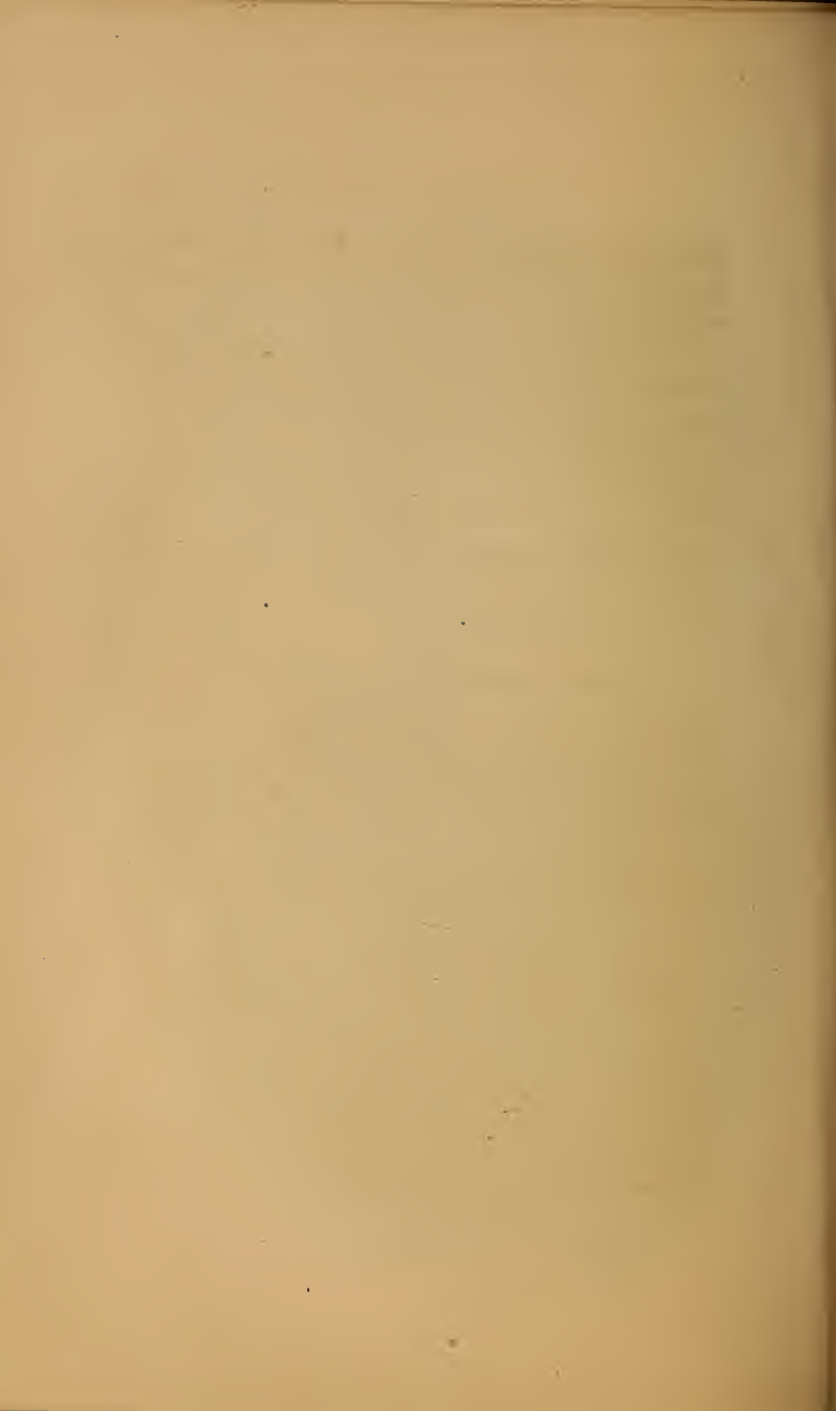
By the autumn of 1754, six years after Mr. Smith's settlement, the new house must have been occupied by the congregation. It was built for endurance, and was to continue in use nearly twice as long as its predecessor. It stood a few rods farther west, nearly in front of the present edifice.

It is not known that the Second Meeting-House was ever pictured by any contemporaneous hand. The view here presented was drawn from descriptions furnished by those who well remember it and



THE SECOND MEETING-HOUSE





who often worshipped in it. The representation given by the artist (E. E. Quinby, New York,) is said to be an accurate one.

Of the state of the parish at this period we are able to furnish some particulars from a book of accounts kept by Mr. Smith. It contains the names of about eighty persons who are regularly charged for their annual *rate*, varying from a few shillings to the sum of two pounds and upwards. The aggregate per annum was not far from £65, or about \$150.\* The rates were doubtless graduated by the civil tax list. This income was added to the use of the parsonage house and lands. There were, however, as the account shows, some tardy rate-payers, who had several years of arrearages to settle for with Mr. Smith's executors, after his decease.

A New York paper of July, 1756, notices a destructive hurricane, from which some of Mr.

\* From an entry made in 1762, it appears that the dollar was then equal in value to eight shillings eight pence. Wheat was 6s. to 7s. per bushel; oats, 2s. 6d.; Indian corn, 3½ to 4s.; buckwheat, 2s. 6d. to 3s.; flax, 9d. per lb.; tallow, 8d.; beef (by the quarter) 3d.; pork, 6d.; butter, 18d.; cider, 10s. a barrel; cider spirits, 3s. 6d. a gallon; a quart of rum, 15d. Jonathan Young received 3d. a yard for weaving 114 yards of cloth, and £1 for weaving two coverlets. James Wood, *alias* Gold, received 3s. a day for cutting wood at the door; 3s. 6d. for cutting saw logs; 4s. for dressing flax. Isaac Williams had 4s. 6d. for a day in the meadows; Jedidiah Crane 2s. 6d. for tobacco. For a clock and case, Aaron Miller received £17 10s. (\$40); for cleaning watch, 3s. 6d.; for grinding 5 razors, 3s. 9d.

Smith's parishioners suffered. "The gust"—it says—"was felt in Philadelphia—also in a very severe manner in the afternoon at Newark Mountain in New Jersey, where the orchards, fences, cornfields, and woodlands, for about a mile and a half in length, are entirely ruined, many large trees being broken down and carried an incredible distance from where they stood. Twenty-five houses and barns were quite blown away, among which were Samuel Pierson's barn and mill-house, Justice Crane's barn and part of his house, Capt. Amos Harrison's house and barn, two widows named Ward, their houses and barns, and a new house belonging to one Dodd, almost finished." One might fancy the elements sharing the agitation of the times, and getting up a riot on their own account. But we doubt if the effects of this *émeute* gave as much satisfaction to the mountain farmers as did those of the "north-west wind" which, seven and a half years before, burst the doors of the Newark jail.

A sadder visitation came the following summer. Death entered for the first time through the doors of the stone parsonage, and claimed for his own, after a year of suffering, the yet young and lovely wife, now the mother of three daughters. On the 20th of August, 1757, eight years from his marriage, Mr. Smith was left a widower. This early bereavement, which took from him a woman of rare excel-

lence, very deeply affected him. He thus wrote in his diary—which he then began to keep with more regularity, it being chiefly a record of his religious exercises: “This morning, a week ago, a holy God was pleased to make a wide breach upon me, in taking away the wife of my bosom with a stroke of his righteous hand. I have, therefore, thought proper to set apart this day for secret fasting and prayer, besides finishing some part of my preparations for the approaching Lord’s day; and this practice I am resolved, by the help of God’s grace, to continue upon the last day of every week, without I am necessarily prevented, for some considerable time, without setting any particular time. And I would now look to God, that he would by his grace so influence my heart, and would so order things by his providence, that I may be enabled to keep this, which I judge in my present circumstances to be a necessary resolution. And it is my earnest prayer to God, he would keep me from a self-righteous, Pharisaic spirit in regard to this practice, but that I may engage in it warmly and heartily, in the strength of God, for the health of my soul, only as an appointed means.

“Now, the work I have before me this day is in particular:—(1.) To get my heart affectionately moved and touched with a sense of the loss I sustain by the death of so dear and excellent a companion, to the end I may be led to suitable grief at



the cause of this controversy, which God hath, and indeed hath for a long time had with me. Therefore, (2.) One main part of my work this day is to search after and find out my sins, which have found me out by their deserved punishment, and in consequence to be abased and deeply humbled under the mighty hand of God for them." Another specification was, to plead importunately with God that his long and heavy afflictions might answer their end upon him.

This custom of fasting was continued to the end of his life. It is also stated by Mr. White, that "he was one among a number of ministers in this country and Scotland, who united in a concert of prayer for the spread of the gospel, observing Saturday evening of each week, and the first Tuesday of the last week of February, May, August, and November, when there was a public exercise."

Left with three young children, Mr. Smith found it necessary, after the death of his wife, to employ a housekeeper. The person who served him in this capacity, for a consideration of three shillings a week, was the widow Phebe Richards, who had the care of his household, as his accounts show, from November, 1757, to June, 1759. In the following October he formed a second marriage with Rebecca, daughter of Major Isaac Foote, of Branford, Conn. This lady, with an infant son named Apollos, survived him.



In the latter years of his ministry, there was added to his other labors the task of giving classical instruction to a number of boys. Among these we find the name of Matthias Pierson—the *Doctor* Matthias of a later day, who was one of the first trustees of the society under the charter.

He was a patron of learning, and did much to further the interests of the infant college of New Jersey, of which he was made a trustee in 1750, and Clerk of the Board of Trustees soon after. Upon the death of Burr in 1757, whose funeral sermon he preached, he was sent to Stockbridge to use his influence in persuading Rev. Jonathan Edwards to accept the presidency of the college. After the decease of the latter in the following March, he performed for a few months the duties of the presidency. During the summer of 1758, the choice of the trustees having fallen upon Davies, of Virginia, Mr. Smith was again sent as one of a committee to use his personal influence in giving effect to the election. In this mission he was not immediately successful.\*

\* His representations appear to have had more weight with Davies than with the presbytery to which the latter belonged. Davies wrote (Sept. 14, 1758) to Cowell, of Trenton: "Though my mind was calm and serene for some time after the decision of the presbytery [against his removal], and I acquiesced in their judgment as the voice of God till Mr. Smith was gone, yet to-day my anxieties are revived, and I am almost as much at a loss as ever what is my duty. . . . If matters should turn out so as to

He was one who abounded in the work of the Lord. Few men have more conscientiously appropriated the injunction: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

In the pulpit he had little action, and was somewhat monotonous, yet his enunciation was clear, and his manner affectionate and forcible. Deeply in communion with the word himself, it fell from his lips with solemn weight.

Yet, he labored with little apparent fruit. For this discouraging result there were special causes. The writer of his memoir observes, that "through the whole of his ministry there was a surprising deadness in the things of religion—a season of general backsliding and defection through the land, and his people partook of the spreading degeneracy, notwithstanding all his labors and pains; so that there was no remarkable revival of religion during the time of his ministry." The times were too troubled for the success of the gospel of peace. There was strife at home, there were rumors of wars abroad. Amid the general confusion, landlords contending with their tenants, while the English and French were fighting for territory on a larger scale, and the treacherous savage was made more

constrain me to come to Nassau Hall, I only beg early intelligence of it by Mr. Smith, who intends to revisit Hanover shortly, or by post."

treacherous by the white man's bribes, it is to us no occasion of wonder that this faithful minister of the Lord Jesus should often have felt that he almost "labored in vain, and spent his strength for nought." But the shepherd was needed at such a time, and his ministry was not lost. "He was especially blessed in feeding the lambs, and edifying the body of Christ."

In the religious instruction of the young, Mr. Smith took a peculiar interest. It is said in his memoir that he "was abundant in catechetical exercises. He used sometimes to catechize the children of the family where he visited; and often at his lectures, in the different parts of the congregation, he catechized the young ones present before he preached. But he found it very difficult to get the youth that were grown up to attend catechizing on week-days. Therefore he undertook this part of instruction on the afternoon of the Sabbath, when the public exercises were ended. His method throughout the summer season was, to divide the young part of his charge into three classes; children, young women, and young men. The children, that is, those from six or seven years of age to twelve or thirteen, he used to catechize on one evening, the young women on another, and the young men on a third; and at those seasons he generally had from fifty to a hundred of each class. These were seasons that he highly prized, not only for instructing

the young in the principles of religion, but because he had such special opportunity to address them in particular, upon the great concerns of their souls and eternity. This practice he began soon after his settlement in the ministry, and maintained it to his death, and found great benefit from it. His usual method was, to ask them first a question out of the Assembly's Catechism, which he esteemed a valuable summary of religious principles, and then some questions contained or naturally arising from what he had asked ; concluding all in a practical address, urging and exhorting them to comply with the great things of religion."

Mr. Smith possessed much influence in the ecclesiastical bodies to which he belonged. He was for many years Stated Clerk of the Presbytery. In debate he was easy, calm, candid. He was especially a peace-maker, and was often happily successful in preventing or healing differences. His eminent piety, sincerity, and sound judgment combined to secure the confidence of his brethren. To these traits were added great modesty and a natural diffidence, which sometimes made large crosses of little duties.

Once, on his way to his residence—so he wrote in his journal—he rode part of the distance with a person whom he had long desired to speak to on a point of moral conduct. "Knowing him to be a man of pretty rough disposition," said he, "I was

distressed how to begin, and anxious what reception I should meet with. However, having first lifted up my heart to God for direction and resolution, I opened the matter and dealt plainly and affectionately with him, setting forth the awful consequences of such a practice in reference to himself and family, this world and another. He said little or nothing until I was about to part with him on the road, and then, with tears flowing, he gave me his hand and thanked me over and over. I bless God for this encouragement, and think myself much to blame I have not attempted the same sooner. I have several times undertaken private reproof with a fearful, trembling heart, and have met with a kinder reception than I expected. This should encourage me to go on."

The anecdote is related of him, that he once exchanged pulpits with Rev. William Tennent, of Freehold. In the interval of service he passed round among the people, shaking them by the hand, inquiring after the health of their families, and winning their best opinions by his peculiar urbanity and dignity of manners, which somewhat contrasted with those of Mr. Tennent. The latter, on returning home, heard the praises of Mr. Smith in every one's mouth. Thinking to profit by the circumstance, he, on the following Sabbath, passed round among the people in the same way, bowing, shaking hands, inquiring of health, and assuming



the dignified manners of Mr. S. The thing was so evidently a piece of affectation, that a man of his congregation said to him, "Mr. Tennent, you are imitating Mr. Smith." "So I am," he replied, "and I am a fool for it! *How are you?*" resuming his free and easy style.

The parish suffered no common loss when this studious, judicious, amiable and devoted man was cut down in the early maturity of his piety and usefulness. In the first part of October, 1762, he was seized with dysentery. For a time, his mind was somewhat clouded, but as his illness continued, his faith took hold of the promises, and his peace and joy were great. His people in the mean time showed their interest in the preservation of his life, by appointing a day of fasting and prayer, with reference to his condition. On the morning of the 22d, at an early hour, perceiving his end near, he called his family around him, and commending them fervently to God, took an affectionate leave of them. At his request, his little son was brought and placed in his arms. Unable to lift his hand, he desired some one to lay it on the head of the child, for whom he tenderly invoked the divine protection and blessing. His wife, at his desire, sung the last four stanzas of the 17th of Watts' Psalms:

"What sinners value, I resign:

Lord, 'tis enough that thou art mine;



I shall behold thy blissful face,  
And stand complete in righteousness.

"This life's a dream, an empty show ;  
But the bright world to which I go  
Hath joys substantial and sincere ;  
When shall I wake and find me there ?

"O glorious hour ! O blest abode !  
I shall be near and like my God !  
And flesh and sin no more control  
The sacred pleasures of the soul.

"My flesh will slumber in the ground  
Till the last trumpet's joyful sound ;  
Then burst the chains with sweet surprise,  
And in my Saviour's image rise."

At about six o'clock the same morning, he expired, at the age of thirty-eight years and ten months.\*

At his funeral, which was attended on the following Sabbath by a large concourse of people, and by a number of ministers, a discourse was preached from Philip. 1 : 21 ; "For to me to live is Christ, and to die is gain." In the afternoon another minister preached from Ezek. 22 : 30 ; "And I sought for a man among them, that should make up the hedge,

\* Two pupils had the month before entered his school, viz.: John Mitchell, Sept. 6, "to give a dollar per week for board, to make some proper allowance for wood and candles in winter besides, and to be schooled after the rate of £5 per annum;" and Caleb Cooper, Sept. 13, who "came to school again, to pay, for board and schooling, twenty pounds per annum."

and stand in the gap before me for the land, that I should not destroy it: but I found none."

On a large slab over his grave are the following lines:

"Beneath this tomb the precious reliques lie  
Of one too great to live, but not to die:  
Indued by nature with superior parts  
To swim in science and to scan the arts,  
To soar aloft, inflamed with sacred love,  
To know, admire, and serve the God above;  
Gifted to sound the thundering law's alarm,  
The smiles of virtue, and the gospel's charm;  
A faithful watchman, studious to discharge  
The important duties of his weighty charge.  
To say the whole, and sound the highest fame,  
He lived a Christian, and he died the same.  
A man so useful, from his people rent,  
His babes, the college, and the church lament."

The next year, 1763, there was published a memoir of him at Woodbridge, New Jersey, in a pamphlet of about sixty pages, of which two or three copies are yet in print. Mr. White, some years ago, was at the pains to make a manuscript copy of it, from which our quotations have been drawn.

In the settlement of Mr. Smith's estate, his widow received in "goods and money given by will," £102; for "her third of the land sold by vendue," £37; upon which, it being under lease, a charge was made of £13 for "new tenor money." This conveyance included "all her goods she brought" at

her marriage, now valued at £89. Parishioners in arrears for rates had to settle, by note or payment, with the executors, of whom Joseph Riggs was the one on whom the business chiefly devolved.\*

His library was sold at auction. A part of the books were purchased by Mrs. Smith, and a part by Rev. Azel Roe, a young clergyman who studied theology with Mr. S., and who, the next year, (1763) married the widow, and was settled at Woodbridge.†

Thus ended a ministry of fourteen years—a short

\* See "Caleb Smith's Book of Accounts." On page 110 there is a charge made by the executors, in an account with Mrs. Smith, for butter received of *Deacon Thompson*. We find no other mention of this officer.

† Dr. Roe preached at Woodbridge till his death, in 1815. He was twenty-nine years a trustee of the College of New Jersey; was a member of the First General Assembly, in 1789, and moderator of that body in 1802. His zeal for American freedom was such, that in the war of the Revolution the British and Tories planned his capture, and with McKnight of Shrewsbury, he was carried away a prisoner. In fording a stream, the officer who seized him, and who treated him with great politeness, insisted on carrying him over. He consented, and as he was crossing on the officer's shoulders, he observed—for he was a man of ready wit—"Well, sir, if never before, you can say after this that you were once priest-ridden." The joke so convulsed the officer with laughter, that he came near letting him fall into the stream.—*Sprague's Annals*. Mrs. Roe, by her second marriage, became the mother of two sons and six daughters. Apollos, the son of Mr. Smith, "on reaching manhood, went to the South, and was never heard of by his friends."—*Webster*.

introduction to one higher, more glorious, and eternal.

Two productions of his pen were published; an "Exhortation to the people," delivered at Connecticut Farms, in 1750, at the ordination and settlement of Daniel Thane; and the funeral sermon of President Burr, 1757.

## CHAPTER V.

REV. JEDEDIAH CHAPMAN.

A YEAR passed. In December, 1763, a messenger from the Mountain Society was on his way to Bethlehem, Connecticut, bearing two letters to Rev. Joseph Bellamy.\* The first, dated the 23d, was written by Rev. Alexander McWhorter, then four years a pastor in Newark, and contained the following: "I have here wrote you by the bearer, at the appointment of the Presbytery, in behalf of the church of Newark Mountains, and I hope, sir, you'll recommend them to some young man whom you esteem for his knowledge of the truth; and don't send us one of your *Antinomians* or *Arminians*, neither send us any of your *Sandemanians*; we hear you have several such in New England, but I am apprehensive very few of them thoroughly understand Sandeman's scheme. I thank you, sir, for the few remarks you have given us upon this in-

\* See the Bellamy correspondence, Pres. His. Soc., Phila.

genious and subtle writer...The messenger is in haste."

Six days later, December 29, Mr. Joseph M. White wrote from Danbury, Connecticut: "The bearer of these are in pursuit of a candidate. They are from Newark Mountains; probably you are acquainted with that place, and what sort of man would be like to do good among them. In that country they insist very much on a man's being a good speaker, and they hate the New England tone (as they call it); they insist likewise upon one that is apt to be familiar. But most of all, 'tis necessary that a man be a man of religion and good principles, in order to be useful among them. They seem to be a kind, *curtious* people, and willing to support the ministry." The results of the journey and the recommendations are not known.

A year later, Mr. Bellamy was again addressed :

NEWARK, Dec. 19, 1764.

"Rev'd Sir:—The church at Newark Mountains have represented to us their very unanimous desire to obtain Mr. Daniel Hopkins to settle with them in the gospel ministry, for which they have desired our approbation and assistance. We therefore do earnestly desire that you, sir, would use your influence with Mr. Hopkins to return; assuring him that we not only concur with the people, but are very solicitous he may listen to their call. 'Tis a



church we esteem of great importance, and hope there may be much service done here to the Redeemer's kingdom. And they seem so hopely [happily ?] united in Mr. Hopkins, that we think the door is effectually opened to him. We doubt not you will engage his worthy brother and your other brethren to favor the call of the church, who, as well as we, place much dependence on your interest. And as we are not particularly acquainted with your constitution, we desire that you would act for us, if any application to the association be necessary, that he may come in a regular way.

We are, Rev'd Sir, with due respect, your hearty friends and fellow-servants.

By the order and in behalf of the Presbytery,

JAMES CALDWELL,

ALEX'R MCWHORTER."

Mr. Hopkins was then a licentiate, in feeble health, so that he divided his time between manual labor, travelling, and occasional preaching. The state of his health probably caused him to decline the offered settlement.\*

\* Dr. Hopkins went two years later to Salem, Mass., where, after teaching and preaching for twelve years, he was settled in the pastoral office, and died in 1814, in the 81st year of his age. His abilities and patriotism led to his election, in 1775, as a member of the Provincial Congress. His theological sentiments were those of his brother Samuel, with whom he pursued his ministerial studies, and to whose writings he was an acknowledged contributor. He was thirty years of age when invited to this church.

For another year and a half the mountain flock were without a shepherd. The Chief Shepherd was putting their lessons of faith in exercise. In due time his care was manifest.

On the 10th of April, 1766, Rev. James Caldwell, of Elizabethtown, wrote to Mr. Bellamy: "Yesterday Mr. Chapman was examined for ordination, and received parts of trial. His answers were well accepted. He did honor to his tutor and his sentiments. The Presbytery were highly pleased. The congregation at Newark Mountains are much satisfied, except in his delivery and something as to the manner, particularly the management of his voice, and his dwelling rather too long upon one thing, which is, or seems like, repetition. I should not write this, only I know you are his friend and may befriend him. We love him much."

This was Jedediah Chapman, a theological pupil (we suppose) of Bellamy. He was born in East Haddam, Connecticut, September 27, 1741; being a descendant in the sixth generation of Hon. Robert Chapman, of Hull, England, who came to America in 1635, and settled at Saybrook. Graduating at Yale, in 1762, he received license two years afterwards, and having preached here as a candidate in the spring of 1766, was ordained and settled over the church on the 22d of July. The call was not unanimous, but the field had now been vacant almost four years, and we can easily credit the statement that the

congregation generally were "much satisfied" at seeing in their pulpit again a youthful, energetic, and promising pastor. He was neither Antinomian, Arminian, nor Sandemanian; his oratory, though it did not escape criticism, proved acceptable; and though bred a Congregationalist, he was to do a work for the Presbyterian church, and to bequeath to it a posterity that would place his name upon its records among *the fathers*.

He entered the parish in his twenty-fifth year, unmarried, and poor. We make the latter statement on the authority of tradition, which represents that the attention of his parishioners was at first divided somewhat between the wants of his wardrobe and the word that he preached. It was enough, however, that he was *clothed with salvation*. They could furnish the rest.

About the second year after his settlement, he entered into matrimonial relations, and the stone parsonage was again the minister's home. The lady he married was Miss Blanche Smith, a Huguenot on her mother's side, and of a family that intermarried with the *Adamses* of Massachusetts. He had by this marriage three children, viz.: William Smith, Robert Hett, and John Hobert, the last dying (April 30, 1773) at the age of ten weeks and four days. The others are still remembered as juvenile associates by some of our aged citizens.\*

\* Robert Hett Chapman, born at Orange, March 2, 1771, gradu-

Mr. Chapman had not long been settled and *married*, before he began to be straitened in his means of support. Writing to his friend, Dr. Bellamy, in April, 1772, he said: "I have been on the very point of breaking with this people on the account of their withholding my support,\* but this seems to be in

ated at the College of New Jersey in 1789, received license in 1793, and after an extensive missionary tour in the Southern States, in which he labored several months without compensation, was settled at Rahway, in 1796. In 1811 he was elected President of the University of North Carolina. He entered upon the duties of the presidency the next year, and discharged them till 1817, to the great advantage of the institution. At the time of his death, June 18, 1833, he was a pastor in Tennessee. The degree of Doctor of Divinity was given him by Williams' College, in 1815. He married Hannah Arnette, of Elizabethtown, New Jersey, and had a family of twelve children, of whom seven survived him. Among them is Rev. Robert H. Chapman, D. D., of Asheville, N. C.—*Sprague's Annals*, 4, 95.

\* Bellamy, in 1764, had been in the same condition. In appealing to his society for relief, he reminded them of a declaration made by him twenty-four years before, when their call was before him: "I do not intend, if I should be a minister, to work for my living, or quarrel for my living. I am not willing to settle in the work of the ministry, unless I may give myself wholly to it, and I fear you are not able to maintain a minister." To which their committee replied: "It is just such a minister we would have, and do you settle among us and you shall never want." Now, he reminds them of the straits and difficulties he went through for many years, when they were very poor. The appeal resulted in a pledge of "£80 lawful money, to be paid in money at or before the 12th day of March, annually:" and "sufficient firewood, in the same manner we have done in years past."

About the same time, (1768,) Samuel Hopkins, of Great Barring-

some measure got over now." The excellent character given them by Mr. White, of Danbury, had to be taken, it would appear, with *some* allowance. We may infer, however, that the delinquency was not general, nor of long continuance. In the same letter he wrote: "My people seem to be in a very languid state in religious respects, though of late there seem to be more promising appearances. There has been a considerable revival of religion at Elizabethtown. Our college also has been visited again in a remarkable manner by the spirit of God, which I understand has been general—in which, I am informed, God has improved Mr. Bradford as an instrument of great good to the boys. I have had a very pressing invitation to visit them, which I hope to have it speedily in my power to comply with. Mr. Edwards' sentiments make surprising progress there." \*

ton, wrote to Bellamy: "There is no prospect of my being maintained by my people. I must go to farming, or leave them. But where shall I go? Where is there a clergyman who is well maintained? Where, then, is there a congregation that will maintain me? Let such an one be found, where there is a prospect of usefulness, and I am ready to go. I have a great aversion to go into worldly cares, but begin to suspect I am called to it."

\* It was otherwise in Scotland, to which (as we learn from the letter quoted in the preceding note) Hopkins sent, in 1767, Edwards' Life, Sermons, and Dissertations, by the desire of a Mr. Hogg. This gentleman dying before the books arrived, they had no sale, and were sent back with forty shillings cost. "I am told few of the impression have gone off. Mr. Kneeland's house is full of them, which must soon be sold for waste paper."



Four months later (Aug. 14) he sent a letter to Bellamy by a "Mr. Perriam, who was formerly a tutor at Princetown college;" introducing him as "a very ingenious young gentleman, I trust a truly pious and humble Christian, one whom I greatly love and esteem—a steady, zealous friend to truth. He comes with a design to spend some time in the study of divinity with you, and I trust that on acquaintance with him you will be pleased to think it of great importance to encourage and forward him." He also hoped that Bellamy would think it a matter of no small importance to abridge and reprint his treatise on True Religion. "We have our hearts (said he) much set upon it." \*

This correspondence favors the opinion that he had himself studied with the distinguished Connecticut divine.

But a discipline of another kind now awaited him. On the 21st of November, 1773, a few months after the decease of their infant son, Mrs. Chapman was removed by death, in her 29th year. The parsonage was again a house of mourning. A double sorrow had fallen upon the heart of the young pastor. By the hand of the engraver it was stereotyped for posterity to read in the following lines:

For thee in death, thou one so dear,  
Each common friend will drop a tear,

\* Between the dates of these letters (July 12, 1772) died Joseph Peck, the senior elder and deacon of the church, at the age of 70.



But what can ease, O what can heal  
Pangs which a kinder husband feel,  
When thus the young, his joy, the just,  
Consume and moulder into dust?  
Those balsams Faith alone can give,  
Which tells us that the dead shall live,  
That Death his conquest shall restore,  
The just shall meet and part no more.

The ministers of Jesus need affliction. How shall they lead others to springs of consolation from which themselves have never drawn? And so the Master sends them forth, as He went often Himself, *weeping*—sowing in tears that they may reap in joy. Mr. Chapman, like his two predecessors, saw the wife of his young affections laid in an early grave.

His second wife was Margaret, daughter of Dr. Peter Le Conte, of Middletown, Conn. This lady, who was slightly his senior in years, adorned to a good old age the station she was called to fill. She came to it at a critical time. The first notes of American independence were sounding. She was to share not only the anxieties of the pastor, but the perils of the patriot.\*

\* The date of their marriage is not known to the writer. Their children were Peter Le Conte (born Jan. 8, 1778); John Thomas (born April 24, 1779); Valeria Maria (born Feb. 23, 1784). The first, who became a lawyer, dropped the name of Chapman to preserve the name of his mother. He had three sons and four daughters, but his sons are dead, leaving no children to perpetuate the name. Mrs. Chapman died at Geneva, Sept. 9, 1812—the autumn before her husband's death—in her 74th year.

Just at this time an aged man of the parish, with whose name the reader is familiar, closed the conflicts of a long life. We refer to Samuel Harrison. Born in 1684, half a life-time before the parish had a separate existence, he had seen its beginning and aided its growth. On the 6th of April, 1748, when he was sixty-four years of age, and when the first pastor of the church, several years his junior, had just been buried, he set his house in order for his own departure by making his will. Yet he lived to follow another pastor to his grave at the end of fourteen years, and was not followed to his own rest till yet another fourteen was added. On the 15th of September, 1776, when a national contest was taking the place of that *land* controversy in which he had been a somewhat conspicuous actor, at the age of almost ninety-three, he passed away. It was twenty-eight years after the making of his will, in which, after the distribution of his real estate between his sons Amos, Samuel, and Matthew, he gave to the second-named a yoke of oxen, a horse, and his young riding mare; "also a horse colt one year old." We may doubt whether even the yearling lived to be interested in the execution of the will. The "team tackling," given to Samuel and Matthew, "to be equally divided, as they do agree," could hardly have furnished by this time any occasion of strife. As to the "pale white brindle cow with white head,"

given to "Jane Bunel," and another brindle cow devised to Abigail Shores, "with two suits of apparel, one for Sabbath-day, and one for every-day wear, with a Dutch spinning-wheel and a Bible, to her and her heirs and assigns forever, as a reward for her service," these tokens of grateful remembrance and benevolent forecast (the Bible excepted) must have proved of small avail to the legatees, supposing them still alive. A blind providence is man's! But it is more commonly *death*, and not *life*, that deranges his plans and disappoints his good intentions.\*

In the revolutionary struggle, Mr. Chapman espoused warmly the American cause. His boldness in defending the Revolution made enemies of those who opposed it, and more than once were plans laid for conveying him to the British camp. Soldiers were sent to his house to capture him, but, more fortunate than Roe and McKnight, his ministerial compatriots, he eluded them. Freedom's sentinels were around him to give a timely signal when danger was seen, and under the shield of that Providence which favored our country's arms,

\* A number of persons have attained to great longevity in this parish. Samuel Harrison reached his 93d year. His sister Eleanor, (Mrs. Ebenezer Lindsley,) lived to 100 years and two months. His son Samuel (above named, and who lived unmarried) reached his 92d year. Mrs. Martha, widow of Jedediah Freeman, died in 1831, in her 100th year. Several members of the church now living are almost ninety.

he received no harm. Yet he was obliged several times to flee the parish,—seeking a temporary asylum behind the mountains, as did many of the families who composed his flock.

In November, 1776, the American army under Washington, then reduced to three thousand five hundred men, and fast diminishing, was retreating through New Jersey. Crossing the Passaic at Acquackonoc Bridge, it came down the river to Newark, and there rested six days, till threatened by Cornwallis, who was on its track. As it left Newark, the place was entered by a British force of six thousand men.

The whole vicinity was now traversed by foraging parties and troops sent out for plunder. The Hessians were particularly dreaded for their merciless depredations and cruelties. A company of those mercenaries came in this direction from Bloomfield. A few of the party, riding in advance, promised protection to such of the inhabitants as should remain in their houses. If the people fled, as many did, they afterward returned to find their houses and farmyards thoroughly stripped. Nor were the plunderers over scrupulous to discriminate between friends and foes.

The following incidents are yet remembered. A Mr. James Jones, of Bloomfield, hearing of the approach of the British army, loaded hastily his wagon with such articles as were most valuable, and

was about starting for the mountain with his family, when the enemy came upon him. The captured family were taken to New York, where they remained till the end of the war. They afterward went to Nova Scotia.

Cornelius Jones, a brother of the man just named, was living near "the Junction," (East Orange,) where his son, Mr. Cyrus Jones, yet resides. His house was plundered, and his hogs and cattle taken by the Hessians, the family having temporarily left the premises.

After their return, a skirmish occurred a little east of their residence, on the hill by Judge John Peck's, between several Highlanders and three Americans, whose names were John Wright, John Tichenor, and Joshua Shaw. Wright and his party having muskets, while the others had only swords, ordered the latter to lay down their weapons. This was done, but as the men with the muskets came within reach, the swords were dexterously caught again and laid upon them with bloody effect. The captors were now the vanquished, and were left upon the ground badly wounded, while the Highlanders retreated to the army. It was about noon. The same afternoon a company of the enemy returned. They came to the house of Mr. Jones in search of "the three rebels," whom his nephew, Moses Jones, had in the meantime taken upon a sled and removed to their homes in the



present neighborhood of Riker's store, Doddtown. Not finding them at the house, they set a guard over Mrs. Jones, while they took her husband to the barn to renew the search. As they were thus engaged, the nephew returned with his team and sled, which was covered with the blood of the wounded men. The affair ended in the two Joneses going to Newark as prisoners. They were released the following day. The uncle was afterward in the battle of Springfield, where he narrowly escaped death by a cannon ball.

A division of the American army, as it receded from the approach of Cornwallis, is said to have passed through Orange. Turning down the road now known as Scotland street, it was just out of sight when a detachment of the enemy appeared. Two men from over the mountain were coming into the village. The British officer in command inquired of them if the American troops had passed that way. Being answered in the affirmative, he asked if they were a numerous force. "Yes," said one of the mountaineers, "the woods in that direction are full of them." Fearing an ambuscade, the officer desisted from pursuit.

The British force then encamped in the old burying-ground. Two boys—Adonijah Harrison and David Lyon—who lived up the valley near "Tory Corner,"\* resolved upon having a sight of the en-

\* This place received its designation from a number of families



campment. So passing across the swamp and over the hill where St. John's (Catholic) church now stands, they had just leaped the fence which divided the forest from an open field, when they found themselves in alarming proximity to some soldiers who were lounging on the grass. "Oh! oh!" exclaimed the boys, while a mischievous soldier added to their fright by discharging a pistol. Prudence now prevailed over curiosity. Scrambling over the fence with all conceivable agility, they ran homeward for dear life, quite cured of the disposition for martial adventure.

The mountainous range that divides the township of Orange was the limit of the enemy's incursions in this direction. Behind it large numbers of the exposed inhabitants took refuge, with such property as they were able to remove.\* The mountain also served another purpose. A tall tree which now lifts itself conspicuously above the line of its summit, is said to mark the spot where telegraphic signals with New York were given and received.

who then resided in that vicinity. Many worthy and excellent people were conscientiously opposed to the struggle for independence. Some of them left the country during the war, suffering the confiscation of their property as the penalty of their principles. Others finally gave in their adhesion to the new government.

\* Those who remained at their homes obtained a "protection"—as it was called—from the British officers, as persons friendly to their cause.

From the top of the mountain the movements of the enemy were carefully watched. Sometimes the latter from the opposite side of the valley, would also discover the reconnoitering party, and salute them with a well aimed discharge of their artillery. On one occasion, when Captain Jonathan Condit and his company were thus keeping watch on the hill-top, some shots from the old burying-ground swept through the forest quite near them. "*Consarn it,*" exclaimed Capt. Jonathan, "*how careless the fellows do shute !*"\* The captain and his brothers David, John, and Daniel, lived in the valley between the first and second mountains. His nephew, Dr. John Condit, was a surgeon in Washington's army, and afterwards a member of Congress.

The drafts made upon the Newark militia from time to time took many from their farms in this part of the town. An order, dated Newark, Aug. 29, 1777, and signed by Samuel Hayes, was addressed to Captain Williams, or the officer commanding in his absence, to detach his proportion of men to relieve those on duty there, whose month

\* From what is said of him, we suppose this Yankee imprecation was about the nearest approach to profanity of which he was capable. He was a conscientious church-goer, and in his old age, being poor, and having no vehicle but an ox-cart, he and his wife rode regularly to church in that. But not caring to show it, he would stop as he entered the village, hitch his cattle to a tree, (which stood in front of Mr. Patterson's present residence in Main street,) and thence walk to the house of God.

was just expiring; also to meet, with his subalterns, "at the house of Captain Pierson, to-morrow at three o'clock P. M., to appoint officers for said detachment;" the same "to be marched into this town on Sunday, at three o'clock P. M."

There were some—tories of course—upon whom these orders were ineffectual. "At a court-martial held at Newark Mountain, July 7, 1780, at the house of Samuel Munn, for the trial of several persons, soldiers in Col. Philip V. Cortlandt's regiment, Essex county militia, belonging to Capt. Thomas Williams' company, being charged for disobeying orders and not turning out on their proper tour of duty the 20th day of June last, and on the alarm the 23d of June, and for desertion; agreeably to an act of the Governor, Council and General Assembly in that case made and provided, entitled an act for the more effectual defence of the State in case of invasion or incursion of the enemy:" the court having met, according to order, found three persons guilty of the above charges, and unanimously agreed to fine them in the following sums: Jonathan Williams, £500; Charles Crane, £200; Joseph Tomkins, £3 15s. The presiding officer was Captain Josiah Pierson, the other members of the court being Captains Thomas Williams, Isaac Gillam, Henry Jarolaman; Lieutenants Henry Squier, John Edwards; Ensigns Remington Parcel, Thomas Baldwin, Ralph Post.

The reader may think the cause was not likely to suffer much by derelictions so dearly paid for. But the adage that "figures do not lie," has its falsifications in our Revolutionary history. By the act of June 9, 1780, about a month before these penalties were laid, the legislature had estimated the currency of the State "at the rate of one Spanish milled dollar in lieu of forty dollars of the bills now in circulation." During the winter of that year, while the army lay at Morristown, Generals Washington, Green, Knox, and others, subscribed for the expenses of a "dancing assembly" at the rate of \$400 (equal to \$10) apiece. So depreciated was the currency, as stated by the officers of the Jersey line in a memorial addressed by them to the Legislature, "that four months' pay of a soldier would not procure for his family a single bushel of wheat;" and "the pay of a colonel would not purchase oats for his horse." These facts will correct any extravagant opinion the reader may have formed of the atonement rendered by the above delinquents.

A contest so nearly approaching the character of a civil war must have been highly disastrous to the churches. This was peculiarly the case in those parts of the country in which, as in New Jersey, the heat of the excitement was most intense. Friends were made enemies, families were divided, brother rose against brother, those who had walked

together in loving fellowship met as foes on the battle-field, or were identified with hostile camps. The patriot whose prayers were with the American army, was denounced as a rebel and his capture sought by some neighbor, now a refugee under the British flag. The honest refugee was in turn denounced as a traitor, whose blood it would be a virtue to shed. The tragic fate of Stephen Ball is yet remembered, who having carried four quarters of beef to the British encampment on Staten Island, under a general promise of safety to all who would bring supplies to the army, was seized by a band of bloody-hearted refugees, taken across to Bergen Point, and hung with ten minutes' grace, the murderers having tried in vain to effect his arrest by the British officers.

The end of the war was the auspicious beginning of a new and happier era.

This occurred in 1782. The country was full of rejoicing, and no class of its citizens hailed the event with heartier joy than the ambassadors of a gospel of peace. With what thankfulness did they see their scattered flocks returning, and the stir and strife of arms succeeded by quiet industry and peaceful worship!

Mr. Chapman had seen the hearts of his people bitterly alienated from each other, and many of them from himself, by the war. The issue of it was, however, in his favor. God's arm had been mani-



festly outstretched to give victory to the cause which he had boldly vindicated. Certain members of the parish, who, during the war, had refused to identify themselves with what they viewed as a rebellion, now, that the fact of independence was established, took the oath of allegiance to the new government.

The voices of the clergy on the subject of freedom did not cease to be heard when the cause was won. As they had stimulated the patriotism of their countrymen, and invoked the aid of Providence, during the struggle, so they now contributed to enlighten the people as to the nature of true liberty, and the way to preserve and perpetuate it. Among no class of professional men were public speakers more sought, or more ready to take a leading part in patriotic celebrations. Mr. Chapman "played the orator" on many such occasions.\* On almost any Fourth of July, he might have been seen with the military and civic procession, as it

\* It is less common now, as there is less need, for ministers of the Gospel to perform such an office. The writer has done it twice; in his native town (while preparing for the ministry) in 1843, and at Orange, in 1859. On the last occasion he addressed from three to four hundred citizens, mostly native residents, in Library Hall, several of the clergy of the place being present. "The Christian's prayer for his Country" was effectively sung by the choir of the day. Prayer is a proper element of patriotism, and, it is hoped, will ever accompany, as it yet does, the exercises of our national celebration.



moved from the Common, along the main road, toward the meeting-house, to the sound of fife and drum; and often did he stand at Religion's altar to lead the devotions of Christian freemen, when the task of expounding their liberties, and fanning the patriotic flame, was assigned to others. There are men yet with us who remember those occasions, and who received, at his lips, some of their earliest lessons of political wisdom. In the division of parties that followed the war, he was known as a Federalist.

Measures were soon taken to incorporate the parish, which had now been organized more than sixty years without a charter; its property being held in trust by private individuals, for the benefit of the congregation. The Legislature, then held at Burlington, being petitioned on the subject, passed an act, June 11, 1783, incorporating Joseph Riggs, Esq., John Range, Doctor Matthias Pierson, Stephen Harrison, Jun., Samuel Pierson, Jun., Samuel Dodd, and John Dodd, a Board of Trustees, the church now receiving the name of "The Second Presbyterian Church in Newark." Their tenure of office was perpetual, and, in case of vacancies, by death or removal, the power of appointing their successors was conferred upon the "minister or ministers, elders and deacons of the church." The power also extended to the displacement of a trustee, whenever the said minister or ministers, elders and

deacons, or the majority of them, should judge his removal proper and for the benefit of the corporation. The trustees were required to be persons of the congregation, and the number was limited by the statute to seven.

Each trustee, in assuming office, took the following oaths: 1. I do solemnly swear I do not hold myself bound to bear allegiance to the King of Great Britain. 2. I do solemnly profess and swear that I do and will bear true faith and allegiance to the Government established in this State, under the authority of the people. 3. An oath to execute well and truly the duty of a trustee, agreeably to the true intent and meaning of the charter. It was a three-fold cord, not easily broken, and which shielded the important trust from all suspicion of disloyalty to freedom. The charter required these oaths to be taken and subscribed by "each and every of the trustees herein appointed, and their successors;" agreeably to "an Act for the security of the Government of New Jersey," passed September 19, 1776.

The trustees being duly qualified before John Peck, Esq., at the parsonage house, the 22d of September, organized by appointing Joseph Riggs president, and John Range clerk. Mr. Riggs "delivered in a book, formerly the property of the Rev. Caleb Smith, in order for the trustees to keep their accounts in;" and the charter was carefully

copied into the same by the Clerk. The President of the Board removed to New York the same autumn, when Jonathan Hedden was elected his successor.

This charter, which gave the whole appointing power to the Church session, (for the deacons were at that time venerable *select men* within the eldership,) proved unacceptable to the people. Its leading provision was not in harmony with the spirit of the times. In consequence of the "great uneasiness and dissatisfaction" which it occasioned, the Legislature, agreeably to a petition of the congregation, so amended it, June 3, 1790, as to make "all regular supporters of the Gospel in said congregation" electors in the appointment of trustees. The election was to be made annually, on the second Thursday in April, by a plurality of voices.\* The charter of the parent church received a similar amendment four years afterward. We see in these changes, the gradual working and extension of the principle of popular suffrage—a principle which, apparently, has not yet reached the limit of its expansion in our national system.

In the course of the year 1784, the project of the "Orange Sloop" was formed. The plan was, to buy or build a boat, to be used for the benefit of the parish, running from Newark to Albany and

\* The time was changed, in 1829, to the first day of January, and in 1856, to the second Monday in April.

other ports. Subscriptions for the purpose having been circulated, it was resolved, at a parish meeting, to build a boat, for which a committee of three managers was chosen. The craft was, in due time, launched upon its useful mission, the parish receiving one-third of the profits. The income from this source was from forty to sixty pounds a year.

Closely following this enterprise was another, of more vital and lasting importance to the parish. This was the founding of a public school, long known as the Orange Academy. Incipient measures were taken at a meeting of the parish, of which Deacon Bethuel Pierson was Moderator, held in April, 1785. Mr. Chapman, Doctor John Condit, Doctor Matthias Pierson, and four others, were appointed a committee to select the location and obtain subscriptions. A site—one-tenth of an acre—was obtained of Matthew Condit. In the following January, the same three persons, with Josiah Hornblower, Esq., and Bethuel Pierson, were chosen trustees. A substantial two-story building of brick and stone was put up, in which a parochial school of high grade was soon in successful operation. Mr. Chapman's name uniformly headed the list of trustees, who were appointed annually, and his love for sound learning, as well as sound doctrine, made him an efficient patron of the institution. The building, which has passed to other uses, is yet

standing, in good condition, on Main street, opposite the church.

At the annual meeting of the parish, in January, 1785, "a move was made by Mr. Samuel Pierson, that there were not a sufficient number of musical clerks for the convenience of public worship;" and "it was agreed to by the major part, that Nathaniel Crane, John Dodd, Jun., Aaron Munn and Joseph Ward, shall assist in that office." The custom still continued of reading the lines as the psalm was sung.

Watts' psalmody was now in use. The time of its introduction is not known. As early as 1763, "sundry members and congregations," within the bounds of the Synod, had adopted it, and the Synod had "no objection to the use of said imitation by such ministers and congregations as incline to use it, until the matter of psalmody be further considered." The subject was renewed in that body several years without any decisive action upon it.

In the old society of Newark there was, in the year 1784, "the commencement of a very great and lasting revival of religion." It was a pleasing reaction from the sad condition of things produced by the war—a troubled sea in which the piety and hopes of large numbers of supposed Christians had foundered. More than a hundred souls, according to Dr. Griffin, were, by this awakening, added to that church, the heavenly influence spreading till it pervaded the whole community. It can scarcely



be doubted that the congregation here received a refreshing from such a cloud. But as we have no record of admissions prior to 1786, it is only a subject of conjecture.

The coincidence is, however, to be noted, that simultaneously with that revival a new church sprang into life, which must have taken from this the larger portion of its constituent members. This was the church at Horseneck, about seven miles farther in the interior, which was organized by Mr. Chapman, the pastor of this church, December 3, 1784. Forty persons united in its covenant. This movement favors the inference just stated, that the religious interest which was manifesting itself in Newark, was not confined to the banks of the Passaic. Eternal things were coming back to their place in the thoughts and feelings of the people through the settlements. In February, 1787, the new parish was incorporated "by the name and style of the First Presbyterian Church at Caldwell."\*

\* This name is commemorative of Rev. James Caldwell, D. D., pastor of the Presbyterian Church of Elizabethtown, and chaplain in the revolutionary army. He was shot, for reasons unknown, by an American sentinel, who was hung for the deed. His wife was shot through the window of her sitting-room, in the midst of her children, by a British soldier. Their granddaughter, the second wife of Rev. John E. Freeman, of Futtehghurh, India, was one of the martyr missionaries, in the great mutiny of 1857. She was shot upon the parade ground at Cawnpore.



The reader is already informed of an endowment of two hundred acres of land, granted to the town of Newark, by the original proprietors, for ecclesiastical use. In process of time, as the civil and religious affairs of the town were separated, and new religious societies were formed, these lands became a source of much contention. The Mountain Society and the Episcopal Church demanded a division, claiming for themselves an equal share with the First Society. The latter had the legal title to sustain it in claiming the whole. From 1760 onward, the subject was agitated in almost every town-meeting. Votes were passed, and then reversed, as the opposite parties happened to be in the majority. In March, 1761, "at a very full and public town-meeting," it was "voted and agreed that the said lands, granted by said letters patent to lie for a parsonage, be equally divided in quantity and quality, exclusive of the improvements made thereon, among said three societies or congregations." Bethuel Pierson and five others were "appointed agents to divide and allot said lands to said societies, and to apply to the Governor, Council and General Assembly, to confirm the same by a law." In this committee, those who represented the old society refused to act, and the trustees of that society entered their protest on the record. The measure was thus frustrated, and the strife prolonged. In 1784, the year of the revival, just

noticed,\* the animosity was quieted by a compromise, the new societies receiving a dividend of the lands, but holding them under lease, as tenants at will. In May of that year, a lease was given to the trustees of this parish of eighty-six acres and sixty-hundreths of an acre.

The settlement near the mountain had begun, at this time, to assume the character of a village, and to be known by the name it now bears. By whom, or from what circumstance the name was first bestowed, we have no means of ascertaining. The Presbytery of New York, as its records inform us, met at *Orange Dale*, in October, 1785. Two years

\* Not in 1786 or 1787, as given by Dr. Stearns, (p. 226,) on the authority of Dr. McWhorter. We find the above date in an original paper, preserved by the trustees of this parish, from which, and other papers in their possession, we gather also the following facts, which may as well be presented here. The lease given "on or about the 10th of May, 1784," to be continued at will, was revoked by the Newark trustees, acting under instructions from that Society, May 20, 1797. The controversy was thus revived. In 1802, another conveyance was made, by lease, of fifty-six acres, lying between Newark and Orange, the terms of the lease being, that it should be renewed at the end of each twenty-one years, for ever; the lessees paying an annual rent of sixpence, if demanded. It was accordingly renewed, in 1823. This was the only title the old Society could give under the original grant. But having, in 1825, applied to the Legislature for a special act, enabling them to convey the land in fee simple, such an act was passed, and a deed of the said fifty-six acres was given to the Orange Society, August 29, 1826, which ended the matter. The land has long ceased to be the property of the parish.

later an acre of ground, conveyed to the parish by Isaac Williams—"for £15, current money of New Jersey"—was described in the deed as "lying in the bounds of Newark, aforesaid, at a place called *Orange*." It was bought for the parish by Matthew Pierson, in exchange for an acre taken by him from the parsonage lot. From that period we find the two names in apparent competition till 1806, when, the town of Orange being formed and christened by the authorities of the State, the village, now raised to metropolitan dignity, lost the romance of its name, if not its romantic surroundings.

Nineteen years before this latter event, an important dignity was conferred upon our village pastor. By the Synod of 1787 he was elected to preside over its proceedings. It was the last meeting of the Synod previous to the formation of the General Assembly. This appointment is evidence that Mr. Chapman had, at this time, won an honorable and influential standing in the Presbyterian body. At the next convocation, when the Synod was about to be divided into four, under a higher and broader organization, he preached the opening sermon from Ephesians iv., 3, 4—"Endeavoring to keep the unity of the Spirit in the bond of peace—there is one body." The discourse, which was published,\* was an able and well-timed exhibition

\* Mr. Chapman published, also, five sermons on baptism. That preached before the Synod, with discourses by his son and grand-

of these points: That the church of Christ on earth is one body; that there is a glorious foundation in the church of Christ for unity and peace; and, thirdly, some of the ways in which this unity is to be kept.

The following passage in the sermon shows a catholic spirit, and contains a suggestion which has, since that time, been carried into effect in more ways than one: "I would beg leave just to suggest here, should some general plan of mutual intercourse, in brotherly love, with all the churches of Christ throughout the world, be formed and carried into execution, in the spirit of our text, whether it would not have a most happy tendency to heal the present divisions of the church, preserve the peace and unity of the body, and generally promote the prosperity and welfare of the common cause." This feeling, which was vigorously working and spreading, was, ere long, to give birth to those great coöperative measures which belong to the church history of the present century.\*

son, is preserved by the Pres. Hist. Society, in a small volume presented by the grandson.

\* Mr. Chapman had then just taken part in forming the "Society in Morris County, for the promotion of Learning and Religion;" a humble pioneer of the education societies which have since sprung up. It received its charter in the latter part of May, 1787, about a week after Mr. C. was chosen to moderate the Synod. The first trustees were, Benjamin Howell, William Ross and Joseph Harrison, Esquires; Jacob Green, Jedediah Chapman,

From the records kept by the Trustees of the parish during this period we select the following items :

It was voted, January 12, 1786, that Stephen Harrison, Esq., do provide a good box or chest, with a lock, to contain the books and public writings belonging to this parish.

March 12. Voted, that Cornelius Jones be paid four shillings a load for six loads of stone used at the parsonage well. Also, that any person getting stone on the parsonage lands allotted for this parish shall pay into the hands of Deacon Amos Baldwin, treasurer, the sum of one shilling the load. Also, that the old parsonage field may be plowed for a crop of buckwheat the ensuing summer, and that the parish receive every fifth bushel free from all expense, except some person will give more.

October 12. Voted, that the buckwheat for the

Amzi Lewis, Joseph Grover, David Baldwin, and Stephen Monson. This Society still exists, with a fund invested in the banks of Newark and Orange, from which it has a revenue of nearly \$300 per annum. Three young men are receiving aid from it, in preparation for the ministry. The present trustees (the sole representatives of the Society) are, Rev. E. Seymour, Pres.; Rev. J. M. Sherwood, Rev. J. S. Gallagher, Rev. John Ford, Rev. James Hoyt, Zophar B. Dodd, W. S. Baldwin, Charles R. Day, and John Provost. Five of the Board reside in Bloomfield, where its semi-annual meetings are usually held. The project of the Society is believed to have originated in the old Morris County Presbytery, (not now in existence,) which was organized on the union principle by Presbyterians and Congregationalists.



rent of the parsonage land is to be converted to the use of the whole parish. \* Also, that the price for the buckwheat shall be two shillings and sixpence per bushel.

January 15, 1787. Voted, that the widow of William Matthews have the care of opening the meeting-house and sweeping the same, and taking all the care respecting it that those formerly appointed for that purpose had, for the sum of one pound two shillings and sixpence for three months.

During the next year, John Tichenor received the sum of fourteen shillings for pulling down an old oven and building a new one in the parsonage. In the following year the "old parsonage field" was put again to buckwheat, the parish to have "every fourth bushel, if nobody will give more."

In 1791, it was voted, that Aaron Munn do go through the parish and settle with all delinquents respecting Mr. Chapman's rates, and make report to the Board of Trustees; for which service he was to have a reasonable compensation from the funds of the parish, agreeable to a vote of the same. In June of that year, Deacon Baldwin resigning the treasury, twenty shillings were voted to his daughter *Esther* "for her services as treasurer for a number of years." In November it appeared that Mr. Munn had spent six days in collecting rates, for which he was rewarded in the sum of as many shillings per day, for "him and horse."



It appears that some of the then acting board of trustees put an easy construction upon their oath of office; for in January, 1792, we find the board adjourning to meet again on the 30th of said month, at Samuel Munn's, at sundown, "on forfeiture of six pence." This little addition to the weight of official responsibility appears to have wrought the needed reform. At the day and hour specified, the whole board was present.

The burying-ground was this year let out for pasture to Josiah Quinby at six shillings. It was also enlarged by the purchase of about two acres of ground from the executors of the estate of Simeon Ogden. The meeting-house and parsonage received repairs, the former being newly roofed.

In 1795, Josiah Quinby was engaged to ring the bell through the year on Sabbath and lecture days for £3 10s; Bethuel Pierson to ring it at nine o'clock every evening, for £4; the widow Martha Davison "to sweep the meeting-house and keep it clean all the year" for £4 10s. The teacher of the Academy had liberty to ring the meeting-house bell for the use of the school. The parish about this time received a legacy of fifty pounds from the estate of Job Tompkins.

The following advertisement in Wood's Newark Gazette and New Jersey Advertiser\* of June 10, 1795, indicates that "building lots" and "boarders"

\* N. J. Hist. Soc. Library.

were beginning to figure in the business nomenclature of the village.

“TO BE SOLD,

By way of public vendue, on Saturday the 25th of July, twenty-three building lots, pleasantly situated in Orange Dale, on the main road, opposite the meeting-house, and adjoining the Academy. Four of said lots have a never-failing stream of water running through them, which renders them convenient for the tanning business. On one of said lots there is a well of excellent water, and likewise a number of good fruit-trees dispersed through the different lots, all of which are fronting a road, which renders them convenient for both mercantile and mechanical business. They are situated in a very flourishing part of the country, and would be very convenient for any person or persons who may wish to take in boarders.

MATTHEW CONDIT.

JOSEPH CONE.

N. B. Scythe-makers, nailers and silversmiths will find it tend greatly to their interest to settle themselves and carry on their business in this place, as they are much wanted.”

The following appears in the same publication.

“THE ACADEMY AT ORANGE DALE

Opened on Tuesday the 17th inst., under the immediate instruction of Mr. Wyckoff, who has taught

the English and learned languages, the arts and sciences in this place with approbation and success for a number of years. Those who choose to send their children to this institution may be assured that great care and attention will be paid both to their education and morals, under the attendance, direction and influence of a board of trustees annually chosen by the parish for that purpose.

JEDEDIAH CHAPMAN,

Orange, May 24, 1796.

*Pres't.*"

The expenses of instruction are not given; but in an advertisement of the Newark Academy published at the same time, and signed by "Alexander McWhorter, minister of the First Presbyterian Church," and "Uzal Ogden, rector of Trinity Church," we have the English language, writing, arithmetic, and public speaking taught for \$2 per quarter; geography, book-keeping, Latin, Greek, and the mathematics, for \$3.25; French by a native for one guinea.\*

\* Nothing is said of *religion* in these advertisements. In the Newark Academy, under the joint control of two denominations, the use of catechisms was impracticable. The Orange Academy was more properly a parish institution, and the Synod of 1766 had enjoined "that special care be taken of the principles and characters of schoolmasters, that they teach the Westminster Catechism and Psalmody; and that the ministers, church-sessions, and fore-said committees, (where they consistently can,) visit the schools and see these things be done." This recommendation, made nineteen

It was voted by the parish three years before this, that "the public exhibitions of the Academy school may be held in the meeting-house." About the same time shade trees were ordered to be planted around the sanctuary.

A gentle shower of reviving influence appears to have fallen on the Church at this time. The number of persons brought into its communion does not indicate, however, a deep and general awakening. According to an old register of baptisms and admissions to the Lord's table kept by Mr. Chapman, and which (dating from 1786) has escaped the accidents of more than seventy years, the additions by profession in 1796 and the year following were thirty-three.

By the expansion of the population of Newark and Orange, quite a settlement was at this period formed in what is now the township of Bloomfield. The place was then called by the Indian name *Wat-sessing*. Religious meetings appear to have been regularly held there as early as the year 1790. In

years before the founding of our Academy, at the instance of a number of lay elders and other zealous Presbyterians of Philadelphia, had probably little force at this time, if it ever possessed any. Of as little account in the esteem of the parties concerned must have been the recommendation appended, that "where schools are composed of different denominations, said committees and sessions invite proper persons of said denominations to join with them in such visitations." First *teach* the Catechism; then invite others in to see how well it has been done

May, 1794, the advice of the Presbytery was sought on the subject of organizing a church. The Presbytery in July recommended the movement, which for reasons unknown, was however delayed. In 1796 the congregation by a vote assumed the name of *Bloomfield*; a compliment paid to Major General Bloomfield of Burlington, who returned it the next year in a donation of \$140 toward their house of worship. The church was organized by Mr. Chapman in June, 1798, receiving twenty-three of its members from Newark and fifty-nine from Orange. Among the latter were Elders Isaac Dodd (better known as "Deacon" Dodd) and Joseph Crane. Deacon Dodd had previously resigned his office in this Church, and Elder Joseph Pierson had in February been ordained to the diaconate as his successor. At the same time Linus Dodd and Zenas Freeman were ordained elders. The latter was to have a short service—less than two years—before joining the elders around the throne.

Mr. Chapman had now been settled in the parish more than thirty years. He had passed the perilous period of the revolution without having the pastoral bond severed by its divisions and animosities. He had risen to a position of eminent esteem and influence in the Presbyterian body, and though in the ripeness of his powers, their decay could hardly have been visible at the age of fifty-seven. Circumstances were, however, beginning to shape



themselves uncomfortably around him. The promise of his people that he should be freed from worldly cares, failed, by the fault of some of them, to be kept.

In October, 1798, the trustees met "to inspect Mr. Chapman's rates, and to make a statement of the bad debts." Collectors were appointed to visit those who had unsettled accounts, and Mr. Chapman was applied to for a power-of-attorney to enforce their settlement. This, he reminded them, was unnecessary, the power being already theirs. To cover delinquencies, a paper for subscriptions was also passed round, agreeably to a vote taken at a parish meeting, in order to make the salary equal to what it was at the time of his settlement. It appeared upon examination that the rates, as now received, "amounted to about £134 6s. yearly." With this stipend, equal to \$357, he had a house, which was kept in repair by the parish, a parsonage lot of four acres, and the twenty acres on the other side of the road, purchased by the society at its origin. It is supposed that no privileges were at this time allowed on the contested lands held by the Newark Society, from which the Orange claimants had been ejected the year previous by the withdrawal of their lease.

When the parish came together in January, 1799, it was agreed to raise the salary that year to £160, (\$427). The plan, as arranged by the trustees,



was: That those who did not assent to this agreement should be rated as heretofore; "then deduct the amount of those who have agreed to pay by certainty; the residue to be raised from those who have agreed on the subscription to pay by way of rate." In the following December, the old debts still giving trouble, the trustees appointed Jotham Harrison and Isaac Pierson a committee to wait on Mr. Chapman, to make some arrangement of his old debts previous to any suits being commenced.

This was the posture of affairs when a call came from another quarter. The General Assembly, in May, 1800, desiring to locate a missionary on "the north-western frontiers," which then lay in Western New York, made choice of Mr. Chapman.\* About

\* See Assembly's Digest, p. 349. The plan of the Assembly was to employ a missionary four years, who should be engaged in missionary labor six months each year, with a compensation of \$325 per year. The rest of the time he was expected to serve stately some congregation. The compiler of the digest is wrong in saying that "Mr. Chapman was a settled pastor, and his pulpit was filled by a committee of the Assembly while he was engaged in these missionary labors." He had left his charge here, and he was not settled over the Geneva church till 1812. It was organized by him in 1800.

It may be added here that the Presbyterian churches were early engaged in sending missionaries to the "frontiers," for the benefit no less of the red man than of the white. Their efforts to instruct the aborigines appear to have had some influence in provoking others to the same work. Colonel Babcock (an Episcopalian),

the same time, and in conformity with the appointment, his ministerial services were solicited by the people of Geneva and its neighborhood. The result was, that on the 13th of August his pastoral relation to this church was dissolved—a relation which had existed thirty-four years.

In the final settlement of his affairs with the parish, he received £29 for a study and other buildings added by him to the parsonage, and £10 for money spent in repairs.

A number of persons are yet living at Orange, who sat under Mr. Chapman's ministry here, and who cherish their reminiscences of those by-gone days. Jacob and Moses Harrison remember the barrel of cider which went annually to his cellar from their father's cider-mill—a large manufactory of the article. It was in the days when the "Newark cider," produced from the famous Harrison and Canfield apples, enjoyed a wide reputation. It is said that one thousand barrels a year flowed from the presses of the single mill just mentioned. Of the extensive orchards that fed them, only the remnants now remain.

writing to Rev. Dr. Cooper in 1773, and recommending the establishment of an academy among the Indians near Albany, urged as one reason, that "this might in a great measure prevent the Presbyterians, *who are tucking and squeezing in every possible crevice they can, their missionaries among the Indians.*" Documentary History of New York.

This article was then a popular beverage, associated with the hospitalities of every home. It was found in the minister's house, and was furnished without scruple to the family, to the friend, to the laborer, and the stranger. The evening visit never closed without it, and the story is told of a certain parishioner of our pastor, whose neighborly calls were observed to be most frequent while the the cider lasted. The times of this ignorance have happily passed by.

Mr. C. is remembered as an early riser, who might be seen at his well by day-light, on a summer morning, performing his ablutions. He was a stout man, of fresh complexion, and fond of manual labor. In the pulpit he was earnest, and used a good deal of action. When a little excited, he would smite vigorously the desk, and speak in the tones of a "son of thunder."

His temper was naturally quick, and being once rather rudely treated by a neighbor, with whom he had some difficulty about repairing a fence, he is reported to have said to him: "If it were not for my coat, Sir, I would give you a flogging." Having some hay out when a shower came up, and having succeeded in getting it in before the cloud reached the field,—"There," said he, "the prince of the power of the air meant to give my hay a wetting, but he got disappointed."

He had a cornfield on the parsonage land, the

soil of which was a good deal impoverished. One of the farmers in passing it one day observed to him, that his corn looked rather *yellow*: "*It was yellow corn I planted,*" was the reply.

Down to the end of his ministry in Orange, Mr. Chapman continued to wear the three-cornered hat, formerly a badge of the clerical profession. This was ordinarily set a little obliquely upon the head, but it was observed that in riding against the wind he was accustomed to turn it transversely, that is, with its broadest side foremost. When a friend asked him the reason of this, he said that *a man in facing a north-wester should present a bold front.\**

Upon leaving Orange, Mr. Chapman established his family at Geneva, where he supplied a congregation for many years, while performing a laborious missionary service in the region around. He had the surveying and superintendence of the whole missionary field in Western New York assigned him by the General Assembly, to which he reported annually his labors and their results. The oldest

\* When Archibald Alexander (afterwards Professor in the Princeton Seminary) was travelling through New England in the summer of 1801, he distinguished the *country* ministers by the cocked hats which they still wore when they appeared in public. And Dr. Eckley told him that "even in Boston, when he visited the older people, he was obliged to put on the cocked hat, as they considered the round hat too 'buckish' for a clergyman."—Life of Dr. Alexander, p. 257.—In Orange the round hat came with Mr. Hillyer—the innovation of a new century.

churches in that region, those of Geneva, Romulus, Ovid, Rushville, Trumansburg, were organized by him. And he lived to see accomplished an object to which all his powers were devoted—"a complete union between the Presbyterian and Congregational churches in Western New York." \*

About ten months after his settlement over the Geneva church as its senior pastor, and after a fifty years' service in the ministry, he rested from his labors, May 22, 1813, in his seventy-third year. His last illness came on him in the pulpit, preaching from the words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness," &c.

He left to the Presbyterian Church a patriarchal name, and works that do still follow him. Few men among his contemporaries did an equal service for the church. The most of his descendants are warmly attached to the Presbyterian faith and order.

\* Hotchkin's Hist. Western N. Y. At the formation of the Synod of Albany, he preached the opening sermon, and presided till a moderator was chosen.

## CHAPTER VI.

REV. ASA HILLYER, D.D.

THE preceding portion of our narrative is rather a *parish* history than a history of the church. Much would have been added to its religious interest, could the writer have had access to the perished records of the Church Session. These would have let him into the temple, while he has been treading in the outer courts; permitted to "walk *about* Zion and go round about her," but not to enter the sanctuary of her spiritual life. Stepping across the line which divides the centuries, we now enter a period distinguished by the interest of its events and less obscured by distance. Henceforth we have a more luminous path, and one more divergent from matters of a civil and political nature.

At the time Mr. Chapman was leaving Orange, a clergyman of New Hartford, Conn., was making arrangements to pass a winter in New Jersey in the hope that his wife's health would be benefited by its milder climate. It was the Rev. Edward Dorr



Griffin, who had then been eight years in the exercise of those eloquent gifts which have placed his name among those of the ablest preachers of the century. Being an acquaintance and friend of Mr. Hillyer, who was settled at Madison, and being invited to pass some time at his house, he in October accepted the invitation and remained there several weeks. His proximity to Orange brought him to the notice of the congregation here, who engaged him to supply their pulpit during the winter. An extensive awakening accompanied his preaching. Having labored in the parish six months, with a large blessing upon his labors, about fifty souls being hopefully converted, he would have received from the congregation a call had he given them sufficient encouragement. He was soon after settled in Newark as the colleague of Dr. McWhorter, while his friend, Mr. Hillyer, became pastor of this church. These circumstances led to a still closer intimacy.

"In no situation," wrote Dr. Hillyer many years afterward, "was Dr. Griffin more entirely at home than in a revival of religion. It was my privilege often to be with him in such circumstances; and I knew not which to admire most, the skill and power with which he wielded the sword of the Spirit, or the childlike dependence which was evinced by his tender and fervent supplications. Though he was certainly one of the most accomplished pulpit

orators of his time, on these occasions especially, the power of his eloquence was lost sight of in the mighty effects which were produced. A quickening influence went forth through the church, and an awakening and converting influence spread through the surrounding world; the pressing of sinners into the kingdom was such as seemed almost to betoken the dawn of the millennial day; and yet the instrumentality by which all this was brought about was little talked of. This result, after all, I suppose to be the highest effect of pulpit eloquence. He wrought so mightily on the religious principles and affections of his audience, that they had not the time, or scarcely the ability, to marvel at the exalted gifts with which these effects were associated."\*

During his brief ministry in Orange, Mr. Griffin was a boarder in the family of Captain Jotham Harrison. From a statement drawn up by the latter in June, 1801, and laid before a parish committee appointed the December previous "for the purpose of procuring suitable accommodations for Mr. Griffin," it appears that the boarding account was settled by the parish. What further compensation was given is not known. As he received no salary from his people in New Hartford during his absence, it is altogether probable that he was paid for his labors here something more than enough

\* Annals of Am. Pulpit, IV., 39.

to settle his board bill. This latter, for twenty-nine weeks and two days, amounted to £144 3s. 7*d.*, or \$385. It included, however, besides board, (at £2 per week for Mr. and Mrs. Griffin,) a charge for two rooms entirely furnished (£20); the service of a hired woman, at six shillings a week, and her board at ten shillings; the wages of a nurse for Mrs. Griffin at sixteen shillings a week, and her board at twelve shillings; the keeping of a horse at twelve shillings a week, on "one peck of oats a day and the best hay;" harnessing horse for Mr. Griffin and his visitors; cutting wood, making fires, running on errands, &c., (£11 12*s.*); candles for the 29 weeks (£2 10*s.*). It will be seen that some of these charges grew out of the state of Mrs. Griffin's health. From the whole the reader will infer a disposition on the part of the people to surround the minister of Christ with all necessary comforts and facilities for his work. Their reward was proportionate.

Failing to secure the permanent ministrations of Mr. Griffin, the congregation of Orange had their attention soon directed to the Rev. Asa Hillyer, of Madison. His long and useful ministry in the parish demands at our hands some notice of his earlier history.

Mr. Hillyer was a native of Sheffield, Mass., where he was born April 16, 1763. He was the son of a physician, who became a surgeon in the Revolu-

tionary army. Entering Yale College when he was nineteen years old, he graduated after a four years' course of study in 1786. His father was at this time residing at Bridgehampton, L. I. In crossing the Sound on his return home from college, he came near losing his life by a storm, which arose in the night and drove ashore the vessel in which he sailed. Among his fellow-passengers there was a mother with several children. The sight of these touched the heart of young Hillyer and roused all his heroism. Obtaining a boat, he placed them in it as soon as it began to be light, and then springing into the water himself, pushed the boat to land. At this time he had no Christian hope, and the effect of the night's disaster and of its merciful termination was the immediate and solemn consecration of his life to God.

Having resolved upon entering the ministry, he began a course of theological study with Dr. Buell, of East Hampton, which he subsequently pursued and finished with Dr. Livingston, of New York, and in 1788 he was licensed to preach by the Presbytery of Suffolk. His ordination and settlement at South Hanover, now Madison, N. J., by the Presbytery of New York, took place July 28, 1790. The next year he was married to Miss Jane Riker, of Newtown, L. I.—a union destined to be long and happy. In 1798, under an appointment of the General Assembly, he went out upon a mis-

sionary tour through northern Pennsylvania and western New York, being absent from his charge nine weeks, travelling more than nine hundred miles, and preaching daily or oftener. He carried the gospel to places where it was never heard before. Among these may be mentioned the place where now stands the city of Auburn.\*

\* At this place he was entertained at the house of a lawyer of sceptical sentiments, whose father, one of the signers of the Declaration of Independence, had been a man of piety. In conversing with the wife of his host, Mr. H. discovered her to be in a state of serious concern for her salvation. The gentleman proposing a ride the next day, for the purpose of giving him a view of the country, he accepted the invitation. After riding a short distance, the former observed that he had a special motive for the ride, desiring to have some conversation with him on a subject which was deeply engaging his thoughts. He informed him that he had been a disbeliever in the Bible. The book had lain in his office unused, except in the administration of oaths. One day, as his eye rested upon it, these thoughts arose: "I have read much that has been written against that book, but have never honestly examined the book itself. My father was a firm believer in it. He was not a man of weak intellect or of doubtful integrity, but intelligent, conscientious, patriotic, and pure-minded. It did not injure him, but contributed to make him what he was. I will now be honest with myself and give it a fair examination." He had commenced reading it, and its truths had so impressed and disturbed his mind that he had since found no peace. "Have you ever spoken to your wife on the subject?" asked Mr. H. He said he had not. As they continued their ride, the opportunity was improved to deepen his convictions of Gospel truth. On their return to the house, as the gentleman was fastening his horse, Mr. H. stepped in and disclosed to the wife what he had learned of



After laboring about twelve years with great acceptance at Madison—then known by the name of Bottle Hill—Mr. Hillyer was invited to the pastoral charge of this congregation. After a due consideration of the subject, he decided to accept the invitation. The people of his former charge, in receiving his resignation, placed a minute upon their records, which (in the language of the present pastor of that church) “does honor both to themselves and to him; and furnishes a beautiful exemplification of the spirit which ought to be exhibited both by pastors and people, when in the providence of God they are called to separate.”\* Although the call from this church was not unanimous, Mr. Hillyer entered the field hopefully, believing that a general concurrence would not long be withheld. He did not miscalculate the power of love. The field was soon his own, long to be held by the power that won it.

The call, drawn up in the usual form, was as follows: “The Congregation of Orange Dale, being on sufficient grounds well satisfied of the minis-

her husband's state of mind. In a few moments the latter entered. His wife met him affectionately. As their eyes met, both were overcome with emotion. They embraced each other and wept, and were soon rejoicing together in the hope of salvation.—Related by Dr. Hillyer to Rev. James Wood, now President of Hanover College, Indiana, and by him to the writer.

\* Hist. of Pres. Church, Madison, by Rev. Samuel L. Tuttle, p. 40.



terial qualifications of you, the Rev. Asa Hillyer, and having good hopes from our past experience of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you in the discharge of your duty all proper support, encouragement, and obedience in the Lord. And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of six hundred and twenty-five dollars in regular annual payments, together with the use of the parsonage house and twelve acres of land adjoining the same, and thirty cords of wood annually, during the time of your being and continuing the regular pastor of this church. The congregation, moreover, engage to put the buildings and fences in good repair. But the Rev. Asa Hillyer is to be at the expense of after repairs, with the privilege of collecting the necessary materials from the parsonage to repair the fences. In testimony whereof, &c. Done October 20, 1801."

The call was signed by the trustees, viz.: Aaron Mun, Joseph Pierson, Jun., Thomas Williams, Daniel Williams, Samuel Condit, Isaac Pierson;—by the elders, viz.: Joseph Pierson, Jun., Amos Harrison, John Perry, Aaron Mun, Linus Dodd, Henry Osborn; and by Rev. Bethuel Dodd, Moderator.

The installation took place December 16.\*

Mr. Hillyer was now in his full strength, being in his 39th year—the age at which one of his predecessors had been called from his work. He had a tall and manly figure, and features not a little resembling those of George Washington. Without the eloquence of Griffin, he had a vigorous intellect, sound learning, ardent piety, courteous manners, and great benevolence of character. Few men have possessed a happier combination of ministerial qualities.

There was another, however, possessing many similar traits of character, whose name is incidentally connected with our history at this point, and between whom and Mr. Hillyer a long and warm friendship subsequently existed. He was nine years younger, being in his thirtieth year, when, in the summer of 1801, having resigned a brief presidency of Hampden Sidney College, in Virginia, his native State, he made an extensive tour of observation on horseback through the Northern States, for the improvement of his health and mind. Having travelled through New England, he was returning homeward by way of New York and New Jersey. A Sabbath was passed in New York, where he preached in the evening for Dr. Rodgers in the

\* Dr. McWhorter presided and gave the charge to the minister; James Richards, of Morristown, preached; Aaron Condit "made the address to the people."

Brick Church. "The next day was partly spent at Newark, with the venerable Dr. McWhorter, after which he proceeded to Elizabethtown, and visited the Rev. Henry Kollock, at the house of his father. It was a favorite plan of Mr. Kollock to have his friend settled in the congregation of Orange, but the steps taken by him were unsuccessful."\* This young Virginian was Archibald Alexander, then little known in this region, but whose name New Jersey was yet to cherish with a just pride as enrolled among those of her ablest theological teachers and most useful writers. It is likely that the congregation of Orange had their thoughts fixed upon Mr. Hillyer, if they had not already invited him, and Providence had other and yet larger designs for Mr. Alexander. His friend Kollock, (afterward Dr. Kollock,) one of the most eloquent preachers of his day, settled in Savannah, Ga. He was a son of Shepard Kollock, of Elizabethtown, an active patriot in the Revolution, and for some time editor and publisher of a newspaper.†

The old stone meeting-house was now the memorial of a generation gone. It had stood almost

\* Life of Dr. Alexander, p. 264.

† Mr. Hillyer's oldest son, Asa, married Lydia, a daughter of Shepard Kollock. He lived but about eighteen months after their union. The widow became the wife of Rev. Dr. Holdich, of the Am. Bible Society.

half a century. The stone parsonage had more than completed that period. Both had from time to time seen their age renewed by sundry improvements, and they were not yet to be released from service for a dozen years or more. The church had a membership of about two hundred. The exact figure is not known prior to 1806, when it was reported at two hundred and twenty-three. The congregation was among the largest to be found in the rural parishes. Such was the field. It was entered by the new pastor in the hope of a more expanded usefulness.

And who were to be the helpers of his ministry? Few were left of those who, thirty-five years before, had given the right hand of their confidence to his predecessor. In the line of elders, Bethuel Pierson had been gone some ten years, and Joseph, his son, had succeeded to the "double honor" of which he had been counted worthy. Noah Crane, at the age of eighty-one, had passed away but a year and a half before, and Zenas Freeman, at half that age, had speedily followed. Isaac Dodd and Joseph Crane had been transferred to Bloomfield. Of the officers who remained, Deacon Amos Baldwin was in his eighty-second year—old enough to retire from service. Judge Peck, also an elder and deacon, stood next in seniority, being in his seventieth year. John Perry was fifty-five. Joseph Pierson, Aaron Munn, Linus Dodd, Amos Harri-

son, and Henry Osborn, were younger. The names of Moses Condit and John Lindsley were added to the list a little more than three years after. These were the associates of our pastor in the earliest period of his administration here. They were all literally his *elders*, who were to finish their course before him.

There was in the parish a young man of twenty-six, who was to be an office-bearer at the end of thirty years, when these were gone. At this time he might have been seen on a Sunday morning or a Wednesday evening performing the duties of bell-ringer. This was Josiah Frost, who was employed in 1800 to ring the bell "on Sabbath and lecture days" for £3 14s.; the widow Sarah Condit having charge of the sweeping at £5 per annum. The sexton's offices were thus divided between the two till 1805, when the former assumed the whole business, with a salary of \$33 87. By the terms of the contract he was to take the whole and proper charge of the meeting-house, sweeping the same, finding the sand, ringing the bell, and lighting the candles; the last named-article to be found at the expense of the parish, and "the *ends left* to go to the person who lights the candles." This service Mr. Frost performed through a number of years. In due time he was called to serve the church in a higher office, and at the time of our present writing he has just "entered into the joy of his Lord," ripe in years and spiritual fruitfulness.



The growth of the village creating a considerable demand for building lots, the parish in 1802 resolved to sell a portion of its lands along Main street for that purpose—the interest to be appropriated to the support of the Gospel. Five lots north and eight lots south of the street were accordingly sold, for the sum of \$3,546, secured by bond and mortgage. The strip of ground already used for a Common, lying opposite the parsonage, was to be reserved for that purpose forever. The eight lots lay along the southern border of this, and comprised six acres and fifty-eight hundredths of an acre. The Common was for a special and patriotic use, as well as for the public convenience and for the adornment of the village. The martial parade drew hither annually its display of arms, and a crowd of citizens, old and young, who looked to the occasion as the carnival of the year. Generous dinners were furnished by the tavern hard by, while travelling hucksters and auctioneers did a thriving business by the wayside. The locality is that now known as *the park*.

In 1806, the trustees resolved to build a storehouse on the Orange Dock, "18 feet by 30." The work was executed by Amos Harrison, he being the lowest bidder, for \$239 75.

About two years from Mr. Hillyer's settlement, the church received a gentle refreshing. This indication of the divine favor excited his thanks-



givings, and relieved him of a lingering fear that he had mistaken the voice of Providence in the matter of his settlement. If any measure of that fear remained, it was put to rest a few years subsequently, when there came down a baptism of the Spirit which surpassed anything known, before or since, in the history of the congregation. There is, happily, a narrative of this great revival, written by himself to some clerical friend. The name and date are not found in the transcript before us. We give his account of it without abridgment.

“REV. AND DEAR SIR :—A weakness in my side, occasioned by the illness from which I was just recovering, when I saw you last September, which rendered it extremely painful for me to write, has prevented my complying with your request until this time. But supposing that, even at this late hour, it may not be displeasing to you to receive a brief account of the wonders of divine grace which have been witnessed in this congregation, and a general view of the work of God in this vicinity, I will endeavor to give as general and succinct a relation of these things as I am able.

“In the beginning of September, 1807, some tokens of good were discovered. A number of praying people were stirred up to fervent prayer, and there appeared to be an increased attention to the preached word. For more than three years a meeting for special prayer had been attended in the church on the first Monday evening in every month. This meeting now increased in numbers and solemnity.

“This church, in connection with two neighboring churches,\*

\* Those of Newark and Bloomfield, doubtless. Dr. Griffin, then pastor in Newark, made this record in his journal: “September,

agreed to set apart September 4th for fasting and prayer, and in an especial manner, make supplication for the effusion of the Holy Spirit. A number of praying people also agreed to meet at nine o'clock on Sabbath morning, in the academy, to spend an hour in prayer for their minister, and for a divine blessing on the exercises of the day. This has been attended from that time to the present by a great proportion of the praying people of the congregation. It has been very refreshing to them, and accompanied with very happy effects.

"But it may not be improper to remark here, that for some time previous to this, everything around assumed a gloomy aspect in regard to evangelical piety. All meetings for prayer, except the first Monday in the month, were relinquished. Gambling, horse-racing, intemperance, and dissipation of every kind, threatened all social order with destruction. A moral society had been established for two years, the object of which was the suppression of vice and immorality; but no human effort was able to withstand the torrent of vice which threatened us on every side. At the same time the exertions of Christians were paralyzed; the wise were sleeping with the foolish. This state of things alarmed a few praying people; they agreed to resume a prayer-meeting which had, for the first time in more than forty years, been relinquished the spring before. This took place about the latter part of July. For a number of weeks not more than twelve or fourteen persons attended; but such fervent and earnest wrestling with God I never witnessed. They prayed as though they saw their children and neighbors standing on the verge of destruction, and that, without an immediate interposition of almighty grace, they were lost for ever.

1807. Began a great revival of religion in the town. Ninety-seven joined the church in one day, and about two hundred in all." Fifty, or more, were gathered in at Bloomfield.

“It was soon perceived that our public assemblies were unusually solemn, but no special impression appeared to be made until the third Sabbath in September. In the morning the assembly was addressed on the awful solemnity of a future judgment; and, in the afternoon, from these words: *Choose you this day whom ye will serve.* This was a day long to be remembered. Such solemnity had not been seen for many years, and many date their first impressions from that day.

“The case of one young Miss it may not be improper for me to mention. She had been excessively fond of balls and parties of pleasure; and had so strong an aversion to the public institutions of religion, that it was with difficulty she could be prevailed upon to attend public worship. This day she resolved to give up her amusements, and attend to the vast concerns of her soul. In the evening we had a crowded assembly. An address was made from these words: *All that the Father giveth me shall come to me.* The doctrine brought to view in this passage of Scripture greatly exasperated a number present, among whom was this young lady. She now declared she would attend no more meetings; ‘for,’ said she, ‘if I am given to Christ, I shall be saved; if not, all my efforts will be vain.’ In the conclusion of the exercises, the youth were particularly addressed, and affectionately told of the wonderful things God was doing for the young people of Newark and Elizabethtown. The young lady above-mentioned, notwithstanding her enmity to the truth, resolved to break up a ball she had engaged to attend the next Tuesday evening. Accordingly, early Monday morning she called on a number of her female companions, and persuaded them to unite with her, and have the contemplated ball deferred until the next week. They succeeded; the ball was deferred, and has not since been attended. The disappointment which this occasioned greatly exasperated some of the young men, who determined to seek revenge on their minister and others, whom they accused of breaking up the ball; although

their minister knew nothing of the ball until they mentioned it afterwards, with abhorrence. They resolved to attend the prayer-meeting the next Wednesday evening, and then fix upon another time for their favorite amusement. 'We will go,' said they, 'and crowd out the old fellows, and let Mr. H. see that for once he has enough young people at his prayer-meeting.'

"When I came to the house, I was not a little surprised to see two rooms and the entry filled with people, the most of whom had never been seen in such a place before; and, as I entered the room, to see the seats previously occupied by a few praying persons now filled by some of the most profligate youth in our village. The first prayer was made by an aged Christian, who is the only surviving member of the meeting when it was established, forty years ago. His prayer was solemn and impressive. An address was then made from these words: *Come now, and let us reason together.* No attempt was made to work upon the passions. The youth, in an especial manner, were exhorted to consider the reasonableness of giving their hearts to God, and consecrating the best of their lives to his service. The assembly was unusually solemn. These daring youth were made to tremble under the word. Numbers were evidently pricked to the heart. Their tears, which they made great exertions to conceal, betrayed an awakened conscience. Such a scene had never before been witnessed by any person present.

"No disturbance was made. All retired in solemn silence. Twelve or fifteen of the youth, who came with an intention of disturbing the meeting, went away trembling under a sense of guilt. As they had no suspicion of each others' feelings, each made an effort to conceal his own. One of them has since said, supposing that none of his companions felt as he did, and that he should be unable to conceal his feelings, he crossed a corn-field and went home unobserved. Another said, while walking the street he assumed an unusual gayety to conceal his feelings,

although the terrors of his mind were such that it appeared to him the earth would open and swallow him up.

"One, who had not been in the house, made an effort to stop the young people in the street, to concert a plan for the contemplated ball ; but his efforts were vain—all hurried home. After the people retired, four or five young women, who had waited in a back room, came in the room where the family were sitting, wringing their hands, and exclaimed, 'Oh, Mr. H., what shall we do?' After giving them such instruction as their case seemed to require, I engaged to meet with them the next evening. These, with a number of others, met the next evening in conference. Saturday afternoon we again met in conference. The beginning of the next week, the number under serious impressions had become too great to be accommodated at a private house.

"Within a mile of the church we have an academy and two large school-houses. It was agreed to hold our conferences at these, alternately. Our assemblies, on these occasions, were frequently so large we were obliged to repair to the church. Sabbath and Wednesday evening we had stated lecture in the church. Our assemblies were all solemn, but without noise or disorder. After the usual exercises of our evening meetings were concluded, it was often difficult to persuade the people to retire. Indeed, this was impossible, until they were left by those to whom they looked for instruction.

"One evening, after the benediction had been pronounced, the whole assembly stood in solid column. Scarcely an individual moved from his place. Such evidences of deep and heartfelt sorrow I never witnessed before, on any occasion. While all stood in solemn silence, there seemed a greater appearance of solemnity than during any part of the previous exercises. Sometimes it seemed we had only to stand still and see the salvation of God. It seemed, indeed, that the Lord was there, and that he gave us an example of his immediate work upon the conscience and the heart.



"If it were proper for me to go further into detail, I might mention other scenes similar to this. Within two weeks from the commencement of the work, more than one hundred were deeply impressed. A visible change seemed to be produced throughout the village."

The church received much strength from this remarkable work, one hundred and forty-five persons being added to its communion in the course of the next year. So large an ingathering belongs to no other year of its history.

Orange had continued, till about this time, to be a part of the township of Newark. In 1806 it was organized as a town, under the name it now bears. The new township was consecrated by a glorious baptism!

About the close of the year 1808, Nathaniel Bruen and David Munn were chosen elders. The latter, though his name appears at two or three meetings of Session, declined the appointment, and was never set apart to the office by ordination.

In 1809, an addition was made to the pastor's salary, raising the amount paid in money from \$625 to \$800.

By the separation of the town from Newark, it became necessary for the church to change its corporate name. The legislature being applied to, changed its title, in 1811, from the Second Presbyterian Church in Newark to the First Presbyterian Church in Orange.



It was during this year Mr. Hillyer was made a trustee of the College of New Jersey—an office which he held to the close of life, and which was accompanied with a sincere and active devotion to the interests of the institution. He was also chosen, in 1812, one of the first directors of the Theological Seminary at Princeton. This appointment was regularly renewed until the disruption of the church; and, also, subsequently to that event, after a single omission. These important trusts, held for a quarter of a century, are indicative at once of a generous public spirit, of persistent good-will toward those from whom he was ecclesiastically separated, and of established confidence in his integrity and administrative ability.

A similar confidence, on the part of his people, was manifested, and also justified, in the success of an important enterprise within the parish, which is said to have originated with him. This was the erection of a new and larger temple in which to worship God. Time, and the progress of population, had created what seemed to him a necessity for this. He proposed it. Some approved, and some objected. Some thought it feasible, and some impossible. He asked certain persons of the latter class, if they would favor the undertaking, provided he would secure the subscription of a certain sum of money which he named. They answered him, Yes. He started out with his paper on Monday,

and by the close of the week had procured double the amount specified. We learn, from Mr. Moses Harrison, that his father, Jared Harrison, opened the subscription with \$500. A laudable emulation was awakened. Those who refused donations stood ready to purchase pews. The thought, once fairly before the people, kindled desire, and desire led to action.

The initial steps of the enterprise were taken in 1811. At the parish meeting in May, the trustees were authorized to purchase a half acre of ground for a site, lying on the north side of the road in the rear of the church. It was purchased of Stephen D. Day, for \$400. The next year the work began, under the direction of the trustees, assisted by a building committee. It was voted by the parish that the front and sides of the new edifice should be built of dressed stone, the rear of undressed. The trustees were at first instructed to have the work done by contract, but these instructions were subsequently recalled, the matter being left to their discretion. They accordingly employed an architect and proceeded with the work, many members of the parish preferring to turn in their labor on their subscription account. The principal architect was Moses Dodd, who received, for his services, three dollars a day. We have found no written details relating to the progress of the work, but we are told by Mr. Adonijah Osmun, that the corner

stone was laid the 15th of September, 1812. At the meeting of the parish, the next April, it was voted to take down the old meeting-house, for the purpose of using its material in the construction of the new. The double work of demolition and edification followed,—the Sabbath assembly, in a measure broken up and reduced in numbers, being for several months held elsewhere. The stone tablet, over the door of the demolished edifice, was transferred to the inside of the tower in the new, where the inscription upon its face may yet be read, unobscured by the mould which has gathered upon its contemporaries in the old graveyard.

A goodly sanctuary was reared, considerably exceeding the dimensions of its predecessor. It had a front of sixty-three feet, and a depth of ninety in the central and longest part, the rear wall having a curvature or convexity of four or five feet. This length does not include the projection of the tower in front, which was four feet. The walls had an elevation of about thirty-six feet to the roof. The tower, eighteen and a half feet wide, was carried up to the top of the building. The steeple was reserved for the work of another year. Three large folding-doors admitted the worshipper to the vestibule. Two opened from that into the audience-room, connecting with two aisles between which, at the hither end, stood the pulpit. The house had double rows of windows, which numbered ten on

each side, six at the rear end, and three in front, exclusive of lights above the doors. Galleries at the sides and end rose above the pulpit in sublimity of position, if they were not always to equal it in sublimity of thought and solemnity of feeling. These, for some time to come, were to be kept in order by a Sunday police stationed at suitable distances.

The bell, taken down from its modest quarters in the old steeple, was suspended on a pole to perform its last offices in calling the workmen to their tasks. A calamity had befallen it some time previously, of which it still bore the mark. The tongue having dropped out when its voice was needed on a funeral occasion, was taken by the bell-ringer and struck upon the rim of the bell, by which a fracture was produced. The bell was taken to a smith, who attempted to weld the fracture. Instead of this, a piece was melted out. The failure, however, proved a success, for the tone of the bell was in a good measure restored. Having in this condition continued to do duty, it was now, as we have stated, put to a useful service in signaling the hours of labor. But it was destined to share the fate of the old church—bequeathing its metal, while losing its individuality. As the new house went up and the work drew near completion, a workman named William Halsey, to secure the parish against possibilities which excited uneasiness in some minds,





THE THIRD MEETING-HOUSE.



gave the bell a finishing stroke with his hammer. A piercing knell—and the tongue which had so long discoursed solemnly of eternity and sweetly of heaven, which had called a generation to their nightly repose and to their weekly devotions, which had been the music of their lives and a mourner at their burial, was silent forever!

The new building (except the steeple) went up during the summer and autumn of 1813. The date of its dedication we have not been able to determine. According to the recollections of some who were present, it occurred in the month of December, the weather being quite cold. Mr. Hillyer preached. The assembly was large and the occasion inspiring. Taking a text from Genesis 28 : 17, he thus congratulated his audience, who were now partakers of his joy as they had been of his toil and hope :

“MY BRETHREN :—The circumstances in which we meet this morning are calculated to inspire us all with unfeigned gratitude and lively joy. By the good providence of our God, a work of great labor and expense is so far accomplished that we may this day begin to enjoy its fruits. If we look back to the moment when, with solicitude and trembling hope, we laid the corner-stone, and consider the rapidity and safety with which the work has progressed—that in a little more than twelve months this large, convenient and beautiful build-

ing has been thus far completed—that in all the dangers to which a numerous body of useful mechanics and laborers have been exposed, not a life has been lost, nor a bone broken\*—what heart does not feel, and what tongue does not confess, that this is the finger of God? We are permitted in health and in peace to assemble around these altars, and by prayer and thanksgiving dedicate this house to our God and Redeemer.”

Words equally earnest, and which have not yet lost their fitness or force, were heard as the speaker drew his discourse to a close. The thoughts evolved from his subject and from the occasion, were thus brought home to his congregation:

“The God of Jacob has given you a Bethel—not in the wilderness, not in exile from domestic endearments, not in circumstances of poverty and want, but in circumstances happily adapted to spiritual improvement. Let me beseech you, my

\* This was true; yet one of the workmen (David S. Roff) had fallen from the scaffolding, when the wall was within one tier of the top. By a singular providence he fell where a pile of sand was or had been lying, and thus escaped being broken on the fragments and chips of stone which covered the ground all around the spot. Those who saw him fall observed that he rebounded from the ground a foot or two. It was on the east side of the building. The accident was occasioned by stepping on a loose bit of stone. The injury did not prove serious. Josiah Frost was standing where he fell. Hearing the noise, he looked up, saw the man descending, and had just time to save himself by stepping aside.

brethren, to look around with suitable emotions of gratitude and praise upon this spacious and convenient temple of the Lord, whose doors are opened to invite you and your children to the gospel feast. And realize the obligations you are under to attend constantly and devoutly on all the duties of the sanctuary. A solemn responsibility attaches to every member of this congregation. No excuse can be ordinarily made for *his* absence, who has health and strength to come to these courts. If any now neglect the public worship of God, it becomes them very seriously to consider what excuse they will make at the great day of account. Let no one suffer his seat to be empty unless imperious necessity compel him. Let your example never encourage the negligence of others. Let parents and heads of families learn their indispensable obligation, not only to be present themselves, but to be careful that their children, their servants, and all under their care attend constantly upon the public worship of God. Soon you must leave your children, and upon them the interests of the church and of religion will devolve. Oh, how important, before you die, you should see in your children and those who are to follow you the habit formed of constant and devout attention to the public institutions of religion!"

The younger part of his flock were thus admonished:

“Remember, this house was in a peculiar sense built for you. Your fathers can enjoy it but a little while. Oh, be entreated early to form the habit of constant and devout attention to the means of grace administered here! Let it not be said of you, my young friends, as is the case with too many others, that you prefer amusement, idleness, or parties of pleasure to the public worship of your God and Redeemer.”

Forty-six years have left but few even of the youth who listened to these solemn counsels.

The edifice thus consecrated was built at a cost of about \$28,000. A steeple was yet necessary to complete the design. This was added in the following year by a contract with Mr. Dodd, the architect, for \$2,750. The parish in April voted that the surplus money raised by the sale of the pews in the new church remain in the hands of the trustees, to defray the expense of finishing the house, purchasing a bell and chandeliers, and fencing the church lot. The fund at interest amounted at this time to about \$6,000, the most of it secured by bond and mortgage.

Among these securities was a mortgage on the “Orange Dock,” for the sum of \$750, given by Jacob Plum, and bearing date the 25th of May, 1812. From the sale of the dock we infer that the sloop owned by the parish was likewise sold about this time, the whole capital thus invested being

probably absorbed in the new church building. We learn that some difficulty was experienced in the adjustment of the claims of private stockholders. Those claims were, however, satisfied, and the whole shipping interest transferred to the common fund.

Orange was at this time celebrated as a *watering-place*. The chalybeate spring, which now adds its attractions to the romantic and tasteful grounds of Mr. Pillot, was much resorted to as a public fountain of health. Near by was a boarding hotel, which has since been transformed into the mansion occupied by the gentleman just named. Every season brought to this spot hundreds of invalids and pleasure-seekers, whose presence added a new feature to the social character of the place, and swelled perceptibly the large assemblies which on the Sabbath received from Mr. Hillyer's lips the word of life. The mineral spring, it is said, was "once the most fashionable place of resort in the United States. Up to 1824, Orange was the great American Saratoga."\*

There was a class of worshippers in the new sanctuary for whose accommodation special provision was made. They are brought to our notice in a resolution of the parish in 1815, requesting the trustees "to call on the slaveholders for the annuity

\* See Specimen Number of the Orange Journal, Jan. 7, 1854.



on the pews set apart for their slaves." This was five years before the emancipation act, and ten years before it began to take effect in the dissolution of the servile bond.\* It is gratifying to know that while the day of emancipation was dawning, the light of the gospel was already shining on this portion of the population. The first Sunday-school in this parish was established for their benefit in 1816.

The demolition of the old meeting-house was to be followed not long after by the abandonment of the parsonage—four years its senior in age. This event was occasioned by a conviction in Mrs. Hillyer's mind that her health, which was delicate, was injuriously affected by her residence there. In consequence of this impression, Mr. Hillyer removed in 1815 to a wooden house on the corner of the street which bears his name. It is now the residence of his son-in-law, Dr. William Pierson. The parish this year resolved to pay \$200 in lieu of the wood formerly provided for him.

The temple so recently consecrated was receiving evidences that the Lord of hosts had made His

\* By the act of February, 1820, children born of slave parents subsequent to July 4, 1804, were to become free, the females upon arriving at twenty-one, the males at twenty-five years of age. The slave population of the State reached its maximum (12,422) in 1800. In 1810 it was 10,857. In 1850, there were 236 slaves; 23,810 free colored.



abode there. His people had proved Him with their offerings; a blessing was poured out upon them in return. Before their work was finished in building him a house, a special work of grace was going on. This is indicated by the fruits gathered in during the year 1814, when thirty-one persons took the vow of obedience at the altars of the new sanctuary. Things more glorious were to be spoken of Zion three years later, when there came another general awakening. In Newark, Elizabethtown, Bloomfield, Caldwell, Connecticut Farms, and other places, the Spirit came down with signal power.

The first manifestations of the work here were in the autumn of 1816. The weekly meetings held in the academy began to assume an unusual interest. Such was the attendance that the place became too strait, and the services were transferred to the church. Additional appointments were also made, both for preaching and prayer, in Doddtown and other neighborhoods. Two young men from Princeton, Messrs. Barnes and Riggs, assisted Mr. Hillyer several weeks.

The praying men of the parish were at work in their several localities, and on the morning of the Sabbath might be seen coming together from each point of the compass, to intercede for the Spirit's presence, and for a blessing on the word. Of this number was Elder John Perry—a personal illustra-

tion of the proverb that "the legs of the lame are not equal," but demonstrating no less the truth of the promise, that "the lame man shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." It might have been said of him with very little of poetic exaggeration: "Behold, he cometh leaping upon the mountains, skipping upon the hills." His mountain home was not too high nor too distant for him to descend from it, though with uneven, limping pace, to the solemn convocations of the house of prayer; and having waited upon the Lord, and with tears entreated men, he would return to his home in the promised strength and joy of the Lord, mounting up with wings as eagles. Associated with him in the work, and in official responsibility, were the two Joseph Piersons, Amos Harrison, Linus Dodd, Moses Condit, John Lindsley, Adonijah Osmun, and Daniel Condit; not all of them men of like zeal, but men whom the church delighted to honor, and whose prayers prevailed with God. We could wish that the scenes of that revival had some other record than the unwritten memories of them which remain. Such indeed they have, but the record is on high.

The particulars here furnished are from the recollections of one who was a subject of the revival. His own mind was wrought upon with great power.

At night, he says, he looked upon the heavens, and thought how *these* declared their Maker's glory, while *he*, His rational creature, had done nothing but rebel against Him. In every star that shone, and in every object of nature and blessing of providence, he seemed to meet an accuser. And so completely was his mind engrossed and overwhelmed with the thoughts of his own guilty condition and exposure to the anger of a Holy God, that for a considerable time he scarcely took note of what related to others.\* Many others there were, who were passing through a like experience. The records of the session for the year 1817, show an ingathering of one hundred and thirteen souls, the hopeful trophies of recovering grace.

A blessed and permanent institution of the church—the Sabbath-school—grew out of this revival, or had its origin in it. We have spoken of a school instituted for the colored people. Another, for the benefit of the children and youth of the congregation generally, was established in 1817. The two schools assembled in the upper and lower rooms of the academy. Among those who devoted

\* Mr. Nicol, now an elder in the Second Church. Mr. Osmun, his venerable colleague, was a subject of the revival of 1807. The latter relates to me that Dr. Griffin, being once in Orange, after he had preached here, and meeting Elder John Perry, saluted him on this wise: "Well, brother Perry, you are still limping along toward heaven, are you?"—"The first part is true," was the reply.

themselves to the religious instruction of the colored population—then in servitude—was a daughter of the pastor, one who is yet with us, and yet unwearied in the Christian labors that engaged her youthful love.

There sprang from the same revival another institution not now existing, though its spirit lives. This was the Orange Bible Society. The National Society having been organized the year previous, a local society in furtherance of the same object, "in our own vicinity," was formed here, Nov. 1, 1817. One dollar was the price of admission to its membership; ten dollars to a life-membership. Mr. Hillyer took an active interest in the enterprise, drew up the constitution, and was chosen Vice-President. The society does not appear from its books to have been a highly efficient one. The members paid pretty regularly their dollar a year till 1828, when the books were closed, the aggregate receipts for eleven years being \$250.65.

In the spring of 1817, "the trustees and committee appointed at a late parish-meeting to make arrangements with Mr. Hillyer respecting a parsonage," reported—

"That they had agreed with Mr. Hillyer to raise his salary to \$1120 per year; on condition that he would relinquish his claim to the old parsonage-house and one half acre of land adjoining, a quarter of an acre adjoining Samuel W. Tichenor,

a quarter of an acre adjoining Allen Dodd, and all the land owned by the parish on the south side of the road. They further reported that they had conferred with Mr. Hillyer on the subject, and that he was satisfied with the arrangement. The meeting approved and confirmed the contract by a solemn vote, and authorized the trustees to use the above-mentioned pieces of land to enable them to fulfil the contract on their part."

The great idea of religious beneficence, and of Christianity as a grand power for reforming the world, was at this period seizing the best and most vigorous intellects of the country as it had never before done. In 1809 was formed the American Board; in 1814, the American Tract Society (of Boston); in 1816, the American Bible Society; in 1817, the American Colonization Society, and (within the Presbyterian church) the United Foreign Missionary Society. This last Mr. Hillyer assisted to form, and he gave his earnest sympathies to the rest, as he did subsequently to the Education Society (1818), the Sunday School Union (1824), the American Tract Society at New York (1825), the Home Missionary Society (1826), the Seamen's Friend Society (1828). It will be seen from the dates how rapidly these institutions sprang up during his ministry. They found in his liberal views, and his warm sympathy with whatever could benefit man, a sure ground of support.



During the year 1818, in the full ripeness of his mind and ministry, he received from Alleghany college the degree of Doctor of Divinity. The honor was worn as modestly as worthily.

The church had at this time grown to a membership of 520. At about this number it stood, till the years 1824-5 brought another Pentecost. In this revival Dr. Hillyer was assisted by a young man from Greenfield, N. Y., who had then just completed his theological studies at Princeton.\*

\* The young man alluded to was James Wood, now Rev. Dr. Wood, President of Hanover College, Ind. He was from my native parish. When I visited Philadelphia in June last, to obtain some material for this history from the library of the Presbyterian Historical Society, he was just closing his labors as one of the Secretaries of the Presbyterian Board of Education. My business, which led me to his room, at once interested him; and he related an anecdote of Dr. Hillyer which is worth preserving. The incident was told him by the latter when he was with him in the revival above mentioned.

A Methodist clergyman sometime previously had visited Orange, and preached at a private house where a lady of that denomination resided. There were at that time very few Methodists in the place. It was the evening of Dr. Hillyer's lecture, and the Doctor, on his way home from his own service, passing the place, saw quite a crowd assembled, some of them standing outside the door, among whom was a man of his own society, who seldom went to church. The next day, meeting this man, the conversation turned upon the Methodist preacher, and he was asked what he thought of him. "Why, I thought this," replied Dr. H., "that I ought to be thankful to God for sending a man here to preach His gospel who can get the attention of such men as you. My preaching does



We know not the particular aspects of the work. Nearly a hundred conversions were reported the next spring. As in previous revivals, the awakening was simultaneous in Orange and Newark.

Some changes worthy of notice occurred about this time, affecting the Orange Academy. Mr. Hillyer, like his predecessor, had served the institution as a trustee and a patron. In 1823, we find associated with him as trustees, Stephen D. Day, Doctor Daniel Babbit, John M. Lindsley, Daniel D. Condit, Abraham Winans and Samuel W. Tichenor. Of those who originally held the property by a deed of trust, John Condit was yet living, but had removed to Jersey City. It was necessary the title should now rest in others, and accordingly, in November, 1823, it was conveyed by him to the acting board of trustees. The terms of the deed indicate that the Academy had ceased to be, if it ever was such, in any sense a parochial institution; \* it

you no good, for you don't come to hear it. If another can draw you out, I shall be glad, and still more if he is made an instrument in bringing you into the kingdom of God." The result was, that the man was seen at Dr. Hillyer's next inquiry meeting, and was soon a member of his church.

\* The deed says: "To be kept and held by the trustees of the aforesaid academy forever in trust, (*agreeable to the above conveyance to myself and others, which is as follows*): *for all the inhabitants in general of the place and neighborhood of Orange, to be and remain a place for an academy, which shall be for the use of a public school.* Furthermore, it is the true intent and meaning of these presents,"

being affirmed to be "the true intent and meaning" of the conveyance, "that no particular sect or profession of people in said place shall have any right to said premises on account of the profits which may arise from it more than another; but it shall be and remain for the purpose of a good public and moral school of learning, for the use of all the inhabitants which now are or ever shall be in said Orange, to the end of time." These terms indicate the religious changes which thirty-eight years had gradually effected in the community.

Yet the population of Orange, until this period, adhered so generally to the doctrines and polity of the Presbyterian church, that no movement was made to collect a congregation on any other basis. Persons who belonged to other communions, or were drawn to them, either went to Newark to worship, or consented to forego their preferences. It speaks much for the vitality of our system, that it struck its life so deep, and maintained its growth so long, without decay and without division. It was guarded and fostered by no State patronage. It was planted in a field open to the freest competi-

&c. The quotation from the original conveyance shows that the institution had never, in form, been denominational; while the *furthermore* shows that something more explicit upon the point was now felt to be needed in the title. It may be added that this was inadvertently given by Mr. Condit in his own right, and not as a trustee; a defect subsequently remedied by the Legislature.

tion. Yet it held the ground, almost unquestioned, for a century. Evidently it had taken deep root in the convictions and affections of a free, intelligent and Bible-loving people. An established church may be held up by the civil arm. A lordly and showy hierarchy, claiming apostolic sanctity, and clothed with mystery and magnificence, may draw the world wondering after it by its very arrogance and excess of gorgeous absurdities. The Presbyterian churches of New Jersey borrowed no strength from these sources. They claimed no exclusive commission from God. They had no captivating ceremonies. They had neither monarchy nor hierarchy in their favor. The Church-of-England sympathies of the Provincial Government were long against them. Whence came their vigorous life? What gave them so long and so strong a position in the intellects and hearts of men trained to piety and thought and freedom? The question is not asked invidiously or boastfully. We would gratefully honor the goodness of God, and we shall be pardoned for calling attention to the favor he has bestowed on a church we venerate; by those at least who know our cordial fellowship with others, drawing their creed and life from the Everlasting Word.

In 1825, Rev. Benjamin Holmes, a missionary of the Protestant Episcopal Church, residing in Morristown, made Orange a part of his missionary circuit. His appointments here were monthly.

At the end of two years—April 7, 1827—a church was organized. The corner-stone of a house of worship was laid May 12, 1828, and the house consecrated February 20, 1829. In the following May, the church had thirteen communicants and fifty pew-holders. In June, Rev. William R. Whittingham, now bishop of the Maryland diocese, was settled over it. He remained about a year. The church is Saint Mark's, now under the rectorship of the Rev. James A. Williams.

The coincidence may here be noted, that the First Church exhibited at this time the largest membership it has ever enrolled. It reported in 1827 more than six hundred communicants. It had grown to repletion. The population of the parish was increasing. There was a demand for more laborers; the Lord of the harvest sent them.

But a cloud of sorrow was now gathering over the pastor's home. Many a joy had inspired him in his fruitful labors. Richest blessings had descended upon his flock. He had been a minister of comfort to hundreds of mourning penitents and to many afflicted homes. He was now to feel the loss of one who had been often a comforter to him. Mrs. Hillyer, whose health had been long declining, was removed by death, April 4, 1828. She died much regretted, the mother of four sons and three daughters. The ladies of the congregation caused a suitable headstone to be put over her

grave—a permanent memorial of their esteem and sorrow.

Left to a lonely ministry at the age of sixty-five years, and having now one of the largest parishes in the State, Dr. Hillyer was not averse to receiving, in the year following this bereavement, the assistance of a colleague. With this arrangement in view, he entered into an agreement that for seven years succeeding the first of May, 1829, he would accept of an annual salary of \$920, instead of the \$1,155 which he then received. At the expiration of that term, he was to receive \$800 per annum during his natural life.\* In the selection of an associate, the choice of the congregation fell upon Mr. George Pierson, a native of the parish. Having finished his education at Princeton, and preached here with acceptance as a licentiate, he was ordained as co-pastor June 22, 1829.

Another division of the Christian army set up soon their banner. It has been thought to be the peculiar mission of Methodism to do pioneer work, but it has not restricted itself to this, nor are its capabilities and adaptations limited to it. It entered the field here at a late day—at once a gleaner

\* By a later agreement, made in 1834, he accepted \$600 per annum, and a donation of \$1,000. This was after the separation of the Second Church. Five-sevenths of the whole were to be paid by this Society; the arrangement to go into effect from the 1st of April, 1833.



and a cultivator. A society was formed in 1829 by the Rev. (now Dr.) John Kennaday, who had charge at that time of the Halsey street church, Newark. It numbered about fifteen members. He preached at first in the old Academy, but afterward in the Masonic Hall, which was hired and fitted up for the purpose by two members of the society. The church was soon attached to the Belleville circuit. In 1830 and the following year a plain wooden edifice was built, which has since given place to a larger and more tasteful structure of brick and stone.

The process of disintegration had now fairly begun. The rock which had received no visible fracture from the wear and friction and civil agitations of a hundred years, was beginning to part. Each fragment, as it fell, helped to dislodge another. The spirit of religious enterprise was contagious. The old church was to become the mother of two daughters, to be henceforth nursed at her side.

Two colonies were planted in the spring and summer of 1831. The earliest was in March, when a hundred and eighteen members, accompanied by the junior pastor, were dismissed, to be organized as the Second Presbyterian Church. Among them were four elders—Adonijah Osmun, John Nicol, Aaron Peck, and Peter Campbell. Mr. Osmun had belonged to the eldership in this church



sixteen years, and at the end of twenty-eight more has not laid his office down. Mr. Nicol had been an elder ten years, and still remains with his venerable associate in the sister church. Mr. Campbell has deceased. The organization was effected the 26th of April; the pastor installed November 15th. During the same year a house of worship was built, which has recently been improved and furnished with an organ. The church has gone forward under four ministries in a path of steady prosperity.

In May, twenty-nine members were dismissed, who on the 13th of June were constituted as a Presbyterian church at South Orange. Elder Samuel Freeman was one of the number, a grandson of the "Deacon Samuel Freeman" who contributed to the old parsonage in 1748. He lived only four years to assist in building up the new society. The first minister was Rev. Cyrus Gildersleeve, an uncle of the elder now with us who bears the name. Mr. Gildersleeve preached there as stated supply till the first of May, 1833. This church gathered around it the families belonging to the southern part of the parish.

The two new societies considering themselves entitled to a share of the fund belonging to this parish, it was agreed that they should "receive and enjoy two-sevenths each of the fund belonging to the First Congregation, at the expiration of the

existing contract with Dr. Hillyer." It is not known what amounts were distributed under this arrangement, but they are said to have been considerable.

It is unnecessary to enter into an explanation of the particular causes which led to these movements. They were not of a nature to create any permanent barriers to a cordial fellowship between the churches separated. Dr. Hillyer never ceased to regard with a pastor's affection those who had so long been members of his flock, nor to be regarded by them with a reverence almost filial. He looked upon them all as his children, and to the end of his life had the freedom of three pulpits, in which his venerable form was always a welcome presence.

By Mr. Pierson's removal to another charge, the entire care of the old society again devolved upon him. It was, however, but for a short period. During the year 1832, he was assisted six months by Rev. Edwin F. Hatfield, who was then just entering upon the ministerial work, and whose labors here were attended with a signal blessing. It was a year long to be remembered in the parish, and indeed throughout the land.\* In the general

\* "During July and August the cholera prevailed in New York, and the town [Orange] was full of people. The big church also was filled every Sabbath with earnest hearers." Mr. Hatfield was here from the first of March to September, "preaching four times weekly in Orange during the whole time, and frequently in

awakening and outpouring of the Holy Spirit, this congregation was permitted largely to share, though the results were not equal to those of the revivals of 1807 and 1817. Sixty and more were added to the church. The thoughts of the people turned to Mr. Hatfield as a candidate for the co-pastorate, but he decided in favor of a western field, and was soon after settled in St. Louis. His subsequent ministry has been in the city of New York, where he still labors with undiminished usefulness. Of those who were brought into the kingdom under Dr. Hatfield's preaching here, a considerable number remain with us, who remember him with great affection.

At the close of this season of special labor and rejoicing, Dr. Hillyer laid down the responsibilities of a charge which he had now held for thirty-one years. He was dismissed on the 12th of February, 1833, and his successor, who had occupied the pulpit from October, was installed the day following. From that time till his death, he preached occasionally on the Sabbath, attended religious meetings in the week, and devoted himself to visitation. For this he had a fondness, to which were attributable in no small degree the warm personal attachments he had won. The writer is informed by one of his family that he used to employ five days of the

the towns round about; boarding with the pastor." Letter from Dr. Hatfield.

week in pastoral labors, reserving Saturday for the exclusive business of the study. His mind was doubtless occupied through the week with the subjects upon which he was to preach. The work of Saturday was to collect and arrange his thoughts, and to draw the outlines of his discourses, which he seldom wrote out in full. Others may question whether he did not exalt the *pastor* at the expense of the *preacher*, whether he did not magnify one part of his office to the diminishing of the other. We think it can hardly have been otherwise. We do not see how such a distribution of his labors could have given scope for the full development of his power in the pulpit. But it was an error, if such, on the side most easily excused. If criticism was provoked, it was by the same cause disarmed. The people loved him, and their charity would have covered more faults than could ordinarily have been laid to the account of his public discourses. About seven hundred persons were brought into the communion of the church under his ministry.

The division of the General Assembly in 1837 left Dr. Hillyer on the side of the New School. The event was by him deplored, but it never affected his fraternal relations with those from whom he was ecclesiastically separated. He recommended mutual forbearance and charity, and enjoyed to the end of his life, which was now near at

hand, the unabated good-will and warm personal esteem of prominent men in both divisions of the church. Among his last public efforts was a sermon preached before the Synod of Newark, from the words of Abraham to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee?" &c. (Gen. 13: 8, 9.) He urged that there was ample room in our vast country for the fullest activity and expansion of both Assemblies, and, holding up the noble example of the Hebrew patriarch, "Let all," said he, "who have interest at the throne of grace, and all who love the Redeemer and the Church which he purchased with His own blood, unite their prayers and their influence for the spread of this benevolent, this heavenly principle. Beloved brethren, (he added,) permit me as your elder brother, as one who has borne the heat and burden of the day, and whose departure is at hand, affectionately to press these remarks upon the Synod now convened. We are indeed a little band. Separated from many whom we love, we occupy a small part of the vineyard of our common Lord. But let us not be discouraged. Let none of our efforts to do good be paralyzed by the circumstances into which we have been driven. Rather let us with increased zeal and diligence cultivate the field which we are called to occupy, while we



are always ready to coöperate with our brethren in every part of the land in spreading the Gospel of the grace of God, and in saving a wretched world from ruin." In these noble sentiments we hear an echo of the voice which spoke to the Synod of 1787. Counsels wise and kind from the Orange pulpit accompanied the formation of the General Assembly. Counsels wise and kind were heard from the same quarter when the harmony of sixty years was broken. The pen of history may with gratitude record, that the spirit by which they were dictated has not passed away, but is more and more pervading and prevalent throughout the Christian world.

In two or three months after his appearance before the Synod, Dr. Hillyer was seized with an illness that was to hasten the departure which he felt to be at hand. As the winter advanced, his strength visibly declined. It was hoped that he would rally with the return of warm weather, but the hope was not realized. On the 5th of July he stood up for the last time to address the people. It was at a communion, when about thirty persons made a profession of their faith, and sat down to commemorate a Saviour's death; the fruit of a revival in whose scenes his weak condition had not allowed him to have any active participation. The following Sabbath his hands were lifted in benediction over the assembly. This was his last minis-



terial act. As the end approached, he welcomed it; retaining his consciousness apparently till the spirit took its flight. "I am not afraid to die, said he, on recovering from a fainting fit. "I have not the wonderful views of Payson in his dying hours, nor have I lived such a life. But God is a great deal better to me now than I had any reason to expect. I had no expectation that one no more faithful than I have been would be favored with so much serenity and joy in the closing scene." The doctrines of grace which he had preached now yielded to him their richest consolations. He expired during the evening of the 28th of August, 1840. His funeral was attended by a large concourse of people, embracing all classes. The rich and the poor met together. The aged and the young felt they had lost a friend.

His funeral sermon was preached by Rev. Dr. Fisher, who also composed the following inscription for the tablet seen on the west side of the pulpit.

REV. ASA HILLYER, D. D.,

WAS BORN AT SHEFFIELD, MASSACHUSETTS :

APRIL 6TH, 1765.

HE GRADUATED AT YALE COLLEGE, 1786.

HE WAS ORDAINED AND INSTALLED PASTOR  
OF THE PRESBYTERIAN CHURCH OF MADISON,  
NEW JERSEY, SEPT. 29TH, 1789.

ON THE 22D OF JULY, 1801, AT HIS OWN REQUEST  
HE WAS DISMISSED FROM THAT CONGREGATION, AND  
ON THE 16TH OF DEC., 1801, HE WAS INSTALLED  
PASTOR OF THE 1ST PRESBYTERIAN CHURCH IN  
ORANGE, NEW JERSEY. HE DIED AUG. 28TH, 1840,  
AGED 77 YEARS 4 MONTHS AND 22 DAYS.

DR. HILLYER WAS A PLEASANT AND INSTRUCTIVE  
COMPANION, A DEVOTED CHRISTIAN, SOUND IN THE  
FAITH, A LABORIOUS AND SUCCESSFUL PASTOR,  
WHO WATCHED OVER HIS FLOCK WITH PATERNAL  
TENDERNESS AND CARE, KIND AND COURTEOUS TO ALL  
WITH WHOM HE HAD INTERCOURSE. THERE WAS ONE  
DISTINGUISHING EXCELLENCY IN HIS CHARACTER,  
HE WAS EMPHATICALLY A PEACE-MAKER. HE WAS  
A FRIEND TO THE CAUSE OF LITERATURE AND SCIENCE,  
AND FOR MANY YEARS A TRUSTEE OF THE COLLEGE  
OF NEW JERSEY. HE WAS A LEADING AND EFFICIENT  
MEMBER OF MOST OF THOSE BENEVOLENT SOCIETIES  
WHICH HAVE BEEN INSTITUTED TO EXTEND THE  
REDEEMER'S KINGDOM THROUGHOUT THE WORLD.  
"THY KINGDOM COME," WAS THE SINCERE DESIRE OF  
HIS HEART AS WELL AS THE PRAYER OF HIS LIPS.

THE MEMORY OF THE JUST IS BLESSED.

## CHAPTER VII.

REV. WILLIAM C. WHITE.

DR. HILLYER'S successor was Rev. William C. White. He was another son of Massachusetts—the mother of scholars and clergymen as well as of States.

Mr. White was born in Sandisfield, Berkshire County, January 16, 1803. He was of Puritan stock, being a lineal descendant of Peregrine White, the first child of the Pilgrim exiles, who was born on the "Mayflower," after her arrival in Plymouth harbor, in 1620. His parents, of whom he was the second son, were Rev. Levi and Mary White, the latter being the oldest daughter of Rev. John Sergeant, for many years a missionary among the Stockbridge Indians.

He entered Williams College soon after Dr. Griffin became President of that institution, and graduated in 1826, in his twenty-fourth year, with one of the highest honors of his class. About three years subsequently, he began a course of theological study at Princeton. In the autumn of

1830, he was licensed to preach, by the Berkshire Association, but continued his studies at the seminary another year. His first preaching was at East Machias, in the State of Maine, where he labored four months, with a special blessing on his labors. He was afterward engaged six months in Tyringham, Mass., leaving the latter place in the summer of 1832. In October of that year he accepted an invitation to visit this parish. It was soon after Mr. Hatfield's temporary labors here had closed, and while the church was rejoicing over the fruits of a precious revival. The result of the acquaintance was the presentation of a call, which he decided upon accepting, in preference to one or two invitations which he is said to have had from other fields. On the 13th of the following February, the day after Dr. Hillyer's dismissal, he was ordained and installed by the Presbytery of Newark. Dr. Weeks preached. Dr. Hillyer gave the charge to the pastor, and Dr. Fisher to the people. The text of the day was 1 Tim. iv. 16—"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." It was worthy to have been the motto of a ministerial life characteristically studious and single-aimed.

He was now thirty years of age, and had been married a year and a half. The chosen associate of his life and ministry was Clarissa, daughter of

To the elders just named there were added in the following May, James Greacen, John Boynton, Ira Harrison and Dr. Stephen Wickes; of whom the first two had held the same office in Brooklyn, the last in Troy, N. Y. Erastus A. Graves and Cyrus S. Minor were at the same time added to the number of deacons. The two offices, which had so long been held together, were now separated, except in the person of the senior officer, Mr. Frost.

The church had a membership of about two hundred and fifty, including those who had removed from the parish without a change of their church relations. The attendance upon the Sabbath services was from five to six hundred. About a hundred and seventy-five families were comprised in the parish, though not all of them regular attendants upon public worship. Of those who held seats in the sanctuary, a few were members of another denomination, or by habit and preference connected with it, who were waiting for a church of their own order to be organized in this part of the town. There was a prosperous Sabbath-school, with about a hundred and fifty pupils, under the superintendence of Mr. Charles M. Saxton. The course of religious services comprised a morning and afternoon preaching service on the Lord's day, one session of the Sabbath-school, a Sunday evening prayer-meeting, a Tuesday evening lecture, and a prayer-meeting sustained by Sunday-school teach-

ers and others, which was held on Friday evening at private residences. The last has been since transferred to the lecture-room, and made a congregational service. At various outposts of the parish, the pastor had regular preaching appointments.

There was also a missionary Sabbath-school in the neighborhood now known as Orange Valley, between North and South Orange. This was originated in 1854 by Mr. James Greacen, then a new resident of the town. Having located his home in that vicinity, his heart was moved to undertake the work, and he devoted himself to it with untiring zeal to the end of his life. The school was assembled in the afternoon of the Sabbath, after the second service at the church. It was gradually strengthened by the confidence which its success inspired. Teachers came in because they were needed, and these again drew in more children. Mr. Greacen, also, for a year and a half, kept up at the same place a Sunday evening religious service, which was sometimes conducted by himself alone, and which seldom failed to draw together as many people as could be comfortably seated in the school-room. This he at last, with much reluctance, discontinued, from a conviction that his engagements and labors were too much for his strength.

The writer, during the autumn that followed his



settlement, had a visitation of sickness which interrupted his work a little more than two months. It was a very sudden and violent attack of bilious fever, supposed to have been the result of a condition of health which he brought with him to the parish. He had the year before been travelling in the West, where he contracted the ague and fever, from the effects of which he had not entirely recovered. The present illness seized him in the pulpit, in the midst of a sermon, compelling a suspension of the service. It was the most critical sickness of his life. Though brought near the grave, he was by the goodness of God permitted to return to his labors, and to enjoy more vigorous health than before.

We have already noticed the formation of a Baptist church at East Orange. Its distance from the families residing nearer the mountain led to a new movement by that denomination in 1857. The North Orange Baptist Church was constituted November 4th, with twenty-seven members, and on the following day was publicly recognized by a Council, who at the same time ordained to the ministry Mr. Jerome B. Morse, the pastor elect. The moment was auspicious for such an enterprise. A powerful revival was just beginning in the place. The church shared the copious baptism, and now numbers above one hundred communicants. It worships in Waverly Hall.

While the Council was convened for the ordination service just mentioned, a devoted elder of this church was removed by death. It was the founder of the mission Sabbath-school—a man of pure mind and earnest purpose, a Christian whose aim was single, a church officer able and faithful. He threw into the cause of his Redeemer all the energies of his mind and body. On a Sabbath during his sickness, feeling unable to meet his Sunday-school, he sat up and wrote to the children a short letter. The sun shone in brightly at his window, and his feelings caught a sympathetic glow. He wrote of the beautiful sunlight, and of the brighter light that filled his soul from the Sun of Righteousness. Heaven was coming near. In a few days his body was laid in the vault of the cemetery, to which it was followed by a long procession. He died at the age of forty-two. The oldest child and only daughter of the pastor was laid beside him six weeks afterward, in her tenth year.

God was smiting the shepherd and taking the sheep. But He smote with the rod of His faithfulness.

These events were in the midst of a financial crisis which was spreading anxiety and gloom over the whole country. But a new and marvellous religious movement was also beginning. The uncertainties on which even colossal fortunes were seen to stand, were leading men, and especially

Christian men, to think more of the true riches. There was everywhere a quickening of the religious life. The churches of Orange felt it.

The first manifestations of the revival were in the Second congregation, and in that its greatest power was witnessed. In the First church, the death of Elder Greacen, followed by a death in the pastor's family, made a visible impression. The week before the latter occurred, the annual visitation of the church by a deputation of the Presbytery took place. The visitors were Rev. Robert Aikman, of Elizabeth, and Rev. Dr. Rowland, of the Park church, Newark. A good attendance was secured, and the religious feeling was perceptibly deepened. In January, a daily morning prayer-meeting was commenced, which was held in the lecture-room. This was continued till June. It was a five-month series of those happy scenes

“ — where spirits blend,  
Where friend holds fellowship with friend.”

Christians came together “with one accord.” All classes were represented. The New York merchant was present, to leave a prayer and a blessing behind, ere he stepped upon the train. The Orange merchant, lawyer, physician, tradesman and farmer were there, with wives and daughters, agreed as touching the things they came to ask. A similar meeting, which was earlier established, and which

continued more than a year, was held every morning in the lecture-room of the Second church. The other denominations had also their special services; while in March, a union noonday prayer-meeting was instituted at Willow Hall, which was kept up two months or more, and in all the meetings there were frequent and pleasant interchanges by members of the different churches. Pastors and private Christians were mutually stimulated to zeal and love by this intercourse. And He who gives and rewards each grace, made their zeal and love, their prayers and appeals, mighty in the salvation of others.

The distinguishing features of this revival were the same here as elsewhere. It exhibited, in a peculiar manner, the signs of a divine work. In no previous awakening were human agencies less conspicuous, and the immediate power of God more manifest. The Holy Spirit came not down, indeed, in tongues of fire. His influences were rather like those of the sun, invisible, diffusive, still, yet working in the deepest life of the church.

These influences were remarkably connected with prayer as a means. There was a general and extraordinary spirit of prayerfulness among Christians of the different denominations. A new and mysterious attraction drew people to the prayer-meetings. Those who never before attended were now seen, and those who came but seldom were now

regular attendants. Men who had never prayed in public would rise and offer prayer with great readiness and fervor. And even while they were calling upon God, were answers given in the conversion of souls.

With this increase of prayerfulness there was a wonderful increase of zeal and activity among private Christians. This was throughout the country a prominent characteristic of the work. It may be doubted whether, since the days of the Apostles, there has been so large a development of the lay talent of the churches. Long-buried gifts were exhumed. The lame began to walk and the dumb to speak. The praying force of the First church was doubled. Men began to appreciate their long-neglected privileges. Christians of both sexes were stirred up to extraordinary efforts for bringing to Christ the unconverted around them. And it was most interesting to see how a few words, kindly spoken by a friend, were often the power of God to the salvation of those whom the Word preached had never visibly affected. The days had come, of which it was said, "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." And while individual Christians were thus "speaking the truth in love, and growing up into Him in all things, which is the head, even Christ: the whole body, fitly joined together and compacted by that which every joint sup-



plied, according to the effectual working in the measure of every part, made increase of the body unto the edifying of itself in love."

The unusual attention that was drawn to the prayer-meetings, and the manifest success that followed the faithful endeavors of private Christians, created impressions in some minds to the disparagement of the ministry. While the secular papers were giving daily reports of the progress and incidents of the revival, it was more than once hinted by them that this was a work which lay outside of the sphere of ministerial labor. The great Head of the church, it was intimated, was not in this case saving men and carrying His kingdom forward *by the foolishness of preaching*, but setting that aside for another agency, or, at least, subordinating it to the latter. Nothing could be farther from the truth. The idea arose, evidently, from the fact, that the revival was not promoted by the labors of men known as *revival preachers*, but went on in connection with the ordinary or extraordinary labors of the pastors. It was a harvest for which they had long been preparing the ground, and there was no class of laborers more active in gathering it. Ministers were everywhere leaders in the work. Each had his hands so full of it that they could scarcely assist one another. They added to their preaching appointments. They conducted prayer-meetings. They had meetings for inquirers. They



spent much time with those who came to converse with them privately, and much in their labors from house to house. Never were the spiritual husbandmen more busy, and never were their labors more blessed. It was the admirable union and harmony of the instruments employed—ministers and laymen, male and female, in the pulpit, the prayer-meeting, the Sabbath-school, and elsewhere—that made the agency of the ministry less conspicuous.

A most delightful characteristic of the work was seen in the flowing together of the people of God without regard to their denominational peculiarities. The old walls of sectarian prejudice and jealousy seemed broken down. Christians came together, with one heart, to pray for the outpouring of God's Spirit, and to praise Him for His mighty acts. The watchmen saw eye to eye. They were agreed as touching the things they asked. They united in song without the least apparent concern as to what collection the hymn belonged. It was often observed, that none could tell a man's church connections by the prayers he offered. The citizens of Zion spoke one dialect, and poured out their desires before God in a common strain of supplication.

Another observable feature was the quietude with which the religious meetings were conducted. There was none of the extravagance to which great excitements sometimes lead. The praying assem-

blies were solemnly joyful. Sobriety and good order blended with the liveliest zeal. The religious feeling, like a deep river, was profoundly calm, while the current flowed on with majestic strength.

These several facts may account for another. The work encountered little of opposition or ridicule from the world. It was contemplated and spoken of with great respect by those who took no personal interest in it; excepting, of course, the zealous advocates of religious theories antagonistic to it. While it was ridiculed by the ultra-ecclesiastical and the ultra-liberal religious journals, it was treated by the more respectable secular papers as a grand religious movement, and a true development of the Christian life. They noted its progress. They reported its incidents; and men of the world generally appeared to regard, with respectful awe, a work of which the majesty and might, the depth and the extent, were such as proved it to be the work of God.

The subjects of the revival were found among all classes, yet it was easily discernible that God was working according to the established laws of His grace, in the conversion of those, especially, who belonged to pious families, or were under correct religious instruction. The Sabbath-schools of the evangelical churches were particularly a field which the Lord blessed. Even children gave delightful evidence of having an intelligent experi-

ence of the things of God. It was now seen that truth which had lain upon the mind, apparently without life, had not been put there in vain. The seed had received an invisible watering. It had felt the quickening warmth of the Sun of Righteousness. In some cases, fathers and mothers, long in heaven, saw their prayers answered and their last earthly desire fulfilled, in the conversion of their children. And it required no very close attention to discover the fruits of an abundant seed-sowing by the Christian press. The stirring thoughts and earnest appeals of men who, being dead, yet speak, were now awakening a simultaneous response in many hearts, under the gracious operation of the Spirit of Life. Of the class of people who are little reached, or not at all, by the direct influences of the sanctuary and the religious press, comparatively few were reached by the revival. We speak now of this place particularly, though we believe the statement would hold generally true. The union prayer-meeting, established in one of our public halls, was designed especially to draw in a class who would never attend a prayer-meeting elsewhere, and who habitually neglected the house of God. For a time the object was, in a measure, realized. The novelty of such a noonday gathering attracted a good many to it. But their curiosity was soon satisfied. The Gospel had had too little connection with their thoughts and habits of

life to admit of a long-continued interest in the exercises of a prayer-meeting, or of any deep impression from the services they witnessed. There were some, however, of this class, who were reached and rescued by the infinite mercy of God, and whose feet were turned to a way they had long despised.

The happy flow of Christian love in the prayer-meetings was the occasion of an impression—a quite general one—which we believe to have been erroneous. It has been supposed that the penalties affixed to moral law have had little force in this awakening, and have been little appealed to in the way of motive to bring sinners to repentance. It has been said, and with apparent satisfaction, that ministers have ceased to operate upon the fears of men, having learned the more excellent way of attracting them heavenward by the power of love. The statement has more the appearance than the reality of truth. For behind the prayer-meeting, which has stood foremost in the public view, have stood pulpits in which ministers have not shunned to declare the whole counsel of God. They never ceased to hold up the law in its proper relations to the cross of Christ—that law by which comes the knowledge of sin, and which the Redeemer came, not to destroy, but to fulfil. Nor can it be that that divine Agent, whose first work as the Comforter is to convince men of sin, of righteousness,

and of judgment to come, would have sanctioned a policy at variance with His own, by the bestowal of such blessings as the church has received.

This revival added to the different churches of Orange between three and four hundred communicants,—the First church receiving about fifty. Its results were greater in the township, but less in this congregation, than those of the two revivals noticed in the earlier part of Dr. Hillyer's ministry.

The Methodist congregation, which was considerably strengthened by the revival, undertook at this time the building of a new house of worship. For the auspicious circumstances which gave rise to this undertaking, much credit might be accorded to the pastors who had successively served the congregation. The minister who had just left the charge (Rev. James M. Freeman) had been especially laborious. For three months and more, during the revival, he had conducted a religious service every evening in the week but Saturday, the service consisting of a short discourse, followed by a season of prayer and conversation with inquirers. The building enterprise fell into the hands of Rev. Lewis R. Dunn. On the 15th of September, 1858, the corner-stone was laid for a neat Gothic edifice of brick, which was placed on the old site in Main street, the former house being removed to the rear, to be used for Sunday-school and other purposes. The building was completed



the next summer, and, on the 28th of July, was consecrated with appropriate services. This congregation, which has been steadily prosperous since it was known to the writer, has now before it the fairest promise of continued prosperity.

At the last parish meeting of the First church, an appropriation was voted for the purpose of having the church and lecture-room lighted with gas, then about to be supplied to the village. The business has since been executed ; the Orange gas-works are in operation, and the time is evidently near when our citizens generally will enjoy, in their houses, the benefit of this agreeable illuminator. The gas-works, located in the valley near the west end of White street, were erected by Messrs. Hoy & Kennedy, of Trenton.

The mission Sunday-school, which was founded by Mr. Greacen, in Orange Valley (at first called Freemantown), was, after his death, placed under the superintendence of Mr. Abraham Baldwin, by the unanimous desire of the teachers engaged in it. Mr. Baldwin had for some time been connected with it, and he has since devoted himself to its interests with peculiar earnestness. The enterprise, vigorously carried forward by him and his fellow-laborers, has been a remarkable success, the school having now a roll of a hundred and seventy-five pupils. It shared the influences of the late revival in copious measure. Meetings for prayer were



held in the school-room several times a week, and for some time daily. Preaching services were also held, and the families in that neighborhood were visited by the superintendent and others, the pastor participating so far as was compatible with the multiplicity of his engagements. About that time, the stated services of the Rev. Dr. Hay were engaged for the Sabbath afternoon, and a small but regular and promising congregation has been gathered under his labors there, which are still continued. The Sabbath-school and congregation having become too large for a school-room, it was resolved, during the last summer, to provide for their use a chapel. The means required (\$3,500) were promptly subscribed, and the work was immediately begun. A site for the edifice was selected, the ground being donated by Mr. Ira Tompkins. The stone was soon on its way from the quarry. On the 12th of September, the corner-stone was laid by Dr. Hay, with suitable ceremonies, in presence of a numerous assemblage of the surrounding residents. The building fronts upon a new street, soon to be opened, on a line between the Orange Valley railroad-station and the mountain. This enterprise, which is yet of a missionary character, will ere long add another to the growing list of Orange churches.

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belong. It is His divine counsels that bind the centuries together. His providence unites in one grand system all that is past with all that is present and to come. "He only hath immortality," and but for Him they and their works would have perished together. Yet their works have followed them. The Church which they founded still rests upon the rock on which they laid its foundations. The gospel which they loved, and for whose defence they were set, is still proclaimed, and believed, and made the power of God unto salvation. Others have entered into their labors, while they have entered into their rest. And this Providence is still over the world, over the Church, over the present generation. And it will save all that is worth saving in their works. It carries a fan in its hand. It separates the chaff from the wheat, burning the one, while it garners the other. Of its netgatherings of all kinds, both good and bad, the good only is permanently preserved; the bad is, sooner or later, cast away. There is, somehow or other, under Providence, a peculiar vitality in truth and virtue—in that which is like God. The memory of the just is blessed, while the wicked perish and are forgotten. The institutions of the Church abide, while the world passeth away, and the lust thereof. He who sits upon the throne, judging right, will eternally guard the great interests of His spiritual kingdom. With Him the

Church is safe. In Him all institutions of His establishing have a strength, a power, a life, that defies decay.

These truths have their illustration in the history here given. The great land-monopoly, which so long embarrassed the New Jersey settlements, and interfered with their prosperity, has come to end. The evils inseparable from the old colonial government, administered by a power too remote to feel a due sympathy with its subjects, have ceased to exist. An unfortunate people, long held in unprofitable and dangerous bondage, have been emancipated, and in a measure elevated. Many walls, built up and guarded by ecclesiastical bigotry and prejudice, have crumbled down. There is a far better understanding of the rights of property, the rights of labor, and the rights of conscience, than there was a hundred, or even fifty years ago. The knife of Providence has been gradually pruning the institutions whose planting and growth this history records. Much that was evil, and productive of evil, has been removed. What was consonant with the genius of Christianity, and with the best interests of the future, has been preserved.

Such a character we claim, in no exclusive and uncharitable spirit, for the Church around which the materials of this narrative have been gathered. We are not given to ecclesiolatriy. We have no reverence to spare for ancient temples of the truth



from which the truth has fled. Our devotions are little drawn toward the once Christian sanctuary on whose dome the crescent has taken the place of the cross. We are well aware that error often enshrines itself in sacred\* places, to the expulsion of the truth; that it assumes venerated names, and appears in the holiest livery; and that it finds sufficient aliment in the nature of man to give it, if God permit, a long vitality. But we believe—and the most of our readers, if not every one, will, we think, accord to us thus much—that our venerable Church has stood as the representative and guardian of a faith essentially true; that the candlestick upon its altar has been held by men honored and blessed of God; that it has been a fortress of freedom, a defence of the gospel, a blessing to generations living and dead. This belief is entertained with no feeling of jealousy or disrespect toward the many lights that are now shining around it. May they evermore burn, fed by the olive of peace, and blending their many-colored radiance to illuminate and beautify the one living temple of the Holy Spirit!

The following churches now exist within the parochial limits occupied by this Society alone, in 1825:

1. The First Presbyterian Church, standing in



Main street, near the North Orange depot. The Church was organized, in or about the year 1719, as an Independent Church; became Presbyterian in 1748; was incorporated in 1783, as the Second Presbyterian Church in Newark; received its present title in 1811. The average length of five consecutive pastorates, now ended, has been about twenty-seven years. Present membership, 326. Families of the parish, about 175. Pupils in the Sabbath-school, 135; Orange Valley school, 175; school for colored persons, 15 to 20.

2. St. Mark's Episcopal Church, organized in 1827, at the junction of Main and Valley streets. Its house of worship was completed and consecrated in 1829. Present rector, Rev. James A. Williams. Communicants, 161. Families and pew-holders, 88.

3. Methodist Episcopal Church of North Orange, formed in 1829; situated in Main street, near Center. Its first house of worship was built in 1831; its second in 1859. Present membership, including probationers, 260. Minister in charge, Rev. Lewis R. Dunn. Sabbath-school attendance, from 150 to 200.

4. Second Presbyterian Church, corner of Main and Prospect streets. Organized in 1831. Members in communion, 417. Families, 185. Children

in two Sabbath-schools, 200; mission-school, 50. Pastor, Rev. John Crowell.

5. South Orange Presbyterian Church, organized in 1831. Communicants, 157. Families, about 100. Sabbath-school, 103. Pastor, Rev. Daniel G. Sprague.

6. Baptist Church at East Orange, constituted in 1837. The present pastor is Rev. William D. Hedden. Communicants, 67. Sabbath-school, 50.

7. Methodist Episcopal Church, South Orange. Formed in 1850. Persons in full membership, 20. The Society has a small house of worship, in which religious services are statedly held on the Sabbath, conducted by a local preacher.

8. St. John's Roman Catholic Church, built in 1851. It is now in charge of Rev. John Murray. Communicants, about 750. Children receiving instruction, 100. The church is situated on White street, near Boyd.

9. Grace Episcopal Church, in Main, between Park and Hillyer streets. Organized in 1854. House of worship consecrated in 1858. Members in communion, 126. Families, 86. Sabbath-school, 64 to 70. Parishioners of both sexes, 380.

10. Baptist Church of North Orange, constituted in 1857. Communicants, 100; Sabbath-school, 150. The congregation meets for worship in Waverly Hall. Mr. Morse, finding his health impaired, closed his ministry with this church October 2, 1859. He has been succeeded by Rev. George Webster.

11. A "New Church," or Swedenborgian Society, has held separate worship for the last two years under the ministrations of Rev. Benjamin F. Barrett. Its meetings, until last spring, were at Mr. Barrett's residence, on Main street. They are now held at Library Hall.

12. A Protestant Episcopal Society was formed, in October, 1859, at South Orange. This new Society is yet without a minister and a house of worship. Its religious services are held in the Methodist Church.

13. The Orange Valley congregation is not yet organized as a Church, but is erecting a house of worship. It comprises many families connected with the First Church, and has a flourishing Sabbath-school. Preaching by Rev. Philip C. Hay, D. D.

14. A small congregation of German Protestants, mostly Lutheran, was gathered four or five

years ago, meeting at first in the lecture-room of the First Church, and afterward in Washington Hall. It has now a regular service on the Sabbath at Bodwell's Hall, under the ministry of Rev. Gottfried Schmidt.

In the Franklin school-house (Doddtown) a Union Sabbath-school is sustained, and also a weekly preaching service, at which the clergy of the different denominations officiate in turn. A similar service has for a year or two been held at the school-house on Valley street, near Williams-ville.

The Mission Sunday-school, established during the past year in Bodwell's Hall, where a weekly prayer-meeting is also held, is doing a useful work. It originated with members of the Second Church.

To the elders just named there were added in the following May, James Greacen, John Boynton, Ira Harrison and Dr. Stephen Wickes; of whom the first two had held the same office in Brooklyn, the last in Troy, N. Y. Erastus A. Graves and Cyrus S. Minor were at the same time added to the number of deacons. The two offices, which had so long been held together, were now separated, except in the person of the senior officer, Mr. Frost.

The church had a membership of about two hundred and fifty, including those who had removed from the parish without a change of their church relations. The attendance upon the Sabbath services was from five to six hundred. About a hundred and seventy-five families were comprised in the parish, though not all of them regular attendants upon public worship. Of those who held seats in the sanctuary, a few were members of another denomination, or by habit and preference connected with it, who were waiting for a church of their own order to be organized in this part of the town. There was a prosperous Sabbath-school, with about a hundred and fifty pupils, under the superintendence of Mr. Charles M. Saxton. The course of religious services comprised a morning and afternoon preaching service on the Lord's day, one session of the Sabbath-school, a Sunday evening prayer-meeting, a Tuesday evening lecture, and a prayer-meeting sustained by Sunday-school teach-



ers and others, which was held on Friday evening at private residences. The last has been since transferred to the lecture-room, and made a congregational service. At various outposts of the parish, the pastor had regular preaching appointments.

There was also a missionary Sabbath-school in the neighborhood now known as Orange Valley, between North and South Orange. This was originated in 1854 by Mr. James Greacen, then a new resident of the town. Having located his home in that vicinity, his heart was moved to undertake the work, and he devoted himself to it with untiring zeal to the end of his life. The school was assembled in the afternoon of the Sabbath, after the second service at the church. It was gradually strengthened by the confidence which its success inspired. Teachers came in because they were needed, and these again drew in more children. Mr. Greacen, also, for a year and a half, kept up at the same place a Sunday evening religious service, which was sometimes conducted by himself alone, and which seldom failed to draw together as many people as could be comfortably seated in the school-room. This he at last, with much reluctance, discontinued, from a conviction that his engagements and labors were too much for his strength.

The writer, during the autumn that followed his

settlement, had a visitation of sickness which interrupted his work a little more than two months. It was a very sudden and violent attack of bilious fever, supposed to have been the result of a condition of health which he brought with him to the parish. He had the year before been travelling in the West, where he contracted the ague and fever, from the effects of which he had not entirely recovered. The present illness seized him in the pulpit, in the midst of a sermon, compelling a suspension of the service. It was the most critical sickness of his life. Though brought near the grave, he was by the goodness of God permitted to return to his labors, and to enjoy more vigorous health than before.

We have already noticed the formation of a Baptist church at East Orange. Its distance from the families residing nearer the mountain led to a new movement by that denomination in 1857. The North Orange Baptist Church was constituted November 4th, with twenty-seven members, and on the following day was publicly recognized by a Council, who at the same time ordained to the ministry Mr. Jerome B. Morse, the pastor elect. The moment was auspicious for such an enterprise. A powerful revival was just beginning in the place. The church shared the copious baptism, and now numbers above one hundred communicants. It worships in Waverly Hall.

While the Council was convened for the ordination service just mentioned, a devoted elder of this church was removed by death. It was the founder of the mission Sabbath-school—a man of pure mind and earnest purpose, a Christian whose aim was single, a church officer able and faithful. He threw into the cause of his Redeemer all the energies of his mind and body. On a Sabbath during his sickness, feeling unable to meet his Sunday-school, he sat up and wrote to the children a short letter. The sun shone in brightly at his window, and his feelings caught a sympathetic glow. He wrote of the beautiful sunlight, and of the brighter light that filled his soul from the Sun of Righteousness. Heaven was coming near. In a few days his body was laid in the vault of the cemetery, to which it was followed by a long procession. He died at the age of forty-two. The oldest child and only daughter of the pastor was laid beside him six weeks afterward, in her tenth year.

God was smiting the shepherd and taking the sheep. But He smote with the rod of His faithfulness.

These events were in the midst of a financial crisis which was spreading anxiety and gloom over the whole country. But a new and marvellous religious movement was also beginning. The uncertainties on which even colossal fortunes were seen to stand, were leading men, and especially

Christian men, to think more of the true riches. There was everywhere a quickening of the religious life. The churches of Orange felt it.

The first manifestations of the revival were in the Second congregation, and in that its greatest power was witnessed. In the First church, the death of Elder Greacen, followed by a death in the pastor's family, made a visible impression. The week before the latter occurred, the annual visitation of the church by a deputation of the Presbytery took place. The visitors were Rev. Robert Aikman, of Elizabeth, and Rev. Dr. Rowland, of the Park church, Newark. A good attendance was secured, and the religious feeling was perceptibly deepened. In January, a daily morning prayer-meeting was commenced, which was held in the lecture-room. This was continued till June. It was a five-month series of those happy scenes

“ — where spirits blend,  
Where friend holds fellowship with friend.”

Christians came together “with one accord.” All classes were represented. The New York merchant was present, to leave a prayer and a blessing behind, ere he stepped upon the train. The Orange merchant, lawyer, physician, tradesman and farmer were there, with wives and daughters, agreed as touching the things they came to ask. A similar meeting, which was earlier established, and which

continued more than a year, was held every morning in the lecture-room of the Second church. The other denominations had also their special services; while in March, a union noonday prayer-meeting was instituted at Willow Hall, which was kept up two months or more, and in all the meetings there were frequent and pleasant interchanges by members of the different churches. Pastors and private Christians were mutually stimulated to zeal and love by this intercourse. And He who gives and rewards each grace, made their zeal and love, their prayers and appeals, mighty in the salvation of others.

The distinguishing features of this revival were the same here as elsewhere. It exhibited, in a peculiar manner, the signs of a divine work. In no previous awakening were human agencies less conspicuous, and the immediate power of God more manifest. The Holy Spirit came not down, indeed, in tongues of fire. His influences were rather like those of the sun, invisible, diffusive, still, yet working in the deepest life of the church.

These influences were remarkably connected with prayer as a means. There was a general and extraordinary spirit of prayerfulness among Christians of the different denominations. A new and mysterious attraction drew people to the prayer-meetings. Those who never before attended were now seen, and those who came but seldom were now



regular attendants. Men who had never prayed in public would rise and offer prayer with great readiness and fervor. And even while they were calling upon God, were answers given in the conversion of souls.

With this increase of prayerfulness there was a wonderful increase of zeal and activity among private Christians. This was throughout the country a prominent characteristic of the work. It may be doubted whether, since the days of the Apostles, there has been so large a development of the lay talent of the churches. Long-buried gifts were exhumed. The lame began to walk and the dumb to speak. The praying force of the First church was doubled. Men began to appreciate their long-neglected privileges. Christians of both sexes were stirred up to extraordinary efforts for bringing to Christ the unconverted around them. And it was most interesting to see how a few words, kindly spoken by a friend, were often the power of God to the salvation of those whom the Word preached had never visibly affected. The days had come, of which it was said, "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." And while individual Christians were thus "speaking the truth in love, and growing up into Him in all things, which is the head, even Christ: the whole body, fitly joined together and compacted by that which every joint sup-



plied, according to the effectual working in the measure of every part, made increase of the body unto the edifying of itself in love."

The unusual attention that was drawn to the prayer-meetings, and the manifest success that followed the faithful endeavors of private Christians, created impressions in some minds to the disparagement of the ministry. While the secular papers were giving daily reports of the progress and incidents of the revival, it was more than once hinted by them that this was a work which lay outside of the sphere of ministerial labor. The great Head of the church, it was intimated, was not in this case saving men and carrying His kingdom forward *by the foolishness of preaching*, but setting that aside for another agency, or, at least, subordinating it to the latter. Nothing could be farther from the truth. The idea arose, evidently, from the fact, that the revival was not promoted by the labors of men known as *revival preachers*, but went on in connection with the ordinary or extraordinary labors of the pastors. It was a harvest for which they had long been preparing the ground, and there was no class of laborers more active in gathering it. Ministers were everywhere leaders in the work. Each had his hands so full of it that they could scarcely assist one another. They added to their preaching appointments. They conducted prayer-meetings. They had meetings for inquirers. They

spent much time with those who came to converse with them privately, and much in their labors from house to house. Never were the spiritual husbandmen more busy, and never were their labors more blessed. It was the admirable union and harmony of the instruments employed—ministers and laymen, male and female, in the pulpit, the prayer-meeting, the Sabbath-school, and elsewhere—that made the agency of the ministry less conspicuous.

A most delightful characteristic of the work was seen in the flowing together of the people of God without regard to their denominational peculiarities. The old walls of sectarian prejudice and jealousy seemed broken down. Christians came together, with one heart, to pray for the outpouring of God's Spirit, and to praise Him for His mighty acts. The watchmen saw eye to eye. They were agreed as touching the things they asked. They united in song without the least apparent concern as to what collection the hymn belonged. It was often observed, that none could tell a man's church connections by the prayers he offered. The citizens of Zion spoke one dialect, and poured out their desires before God in a common strain of supplication.

Another observable feature was the quietude with which the religious meetings were conducted. There was none of the extravagance to which great excitements sometimes lead. The praying assem-

blies were solemnly joyful. Sobriety and good order blended with the liveliest zeal. The religious feeling, like a deep river, was profoundly calm, while the current flowed on with majestic strength.

These several facts may account for another. The work encountered little of opposition or ridicule from the world. It was contemplated and spoken of with great respect by those who took no personal interest in it; excepting, of course, the zealous advocates of religious theories antagonistic to it. While it was ridiculed by the ultra-ecclesiastical and the ultra-liberal religious journals, it was treated by the more respectable secular papers as a grand religious movement, and a true development of the Christian life. They noted its progress. They reported its incidents; and men of the world generally appeared to regard, with respectful awe, a work of which the majesty and might, the depth and the extent, were such as proved it to be the work of God.

The subjects of the revival were found among all classes, yet it was easily discernible that God was working according to the established laws of His grace, in the conversion of those, especially, who belonged to pious families, or were under correct religious instruction. The Sabbath-schools of the evangelical churches were particularly a field which the Lord blessed. Even children gave delightful evidence of having an intelligent experi-

ence of the things of God. It was now seen that truth which had lain upon the mind, apparently without life, had not been put there in vain. The seed had received an invisible watering. It had felt the quickening warmth of the Sun of Righteousness. In some cases, fathers and mothers, long in heaven, saw their prayers answered and their last earthly desire fulfilled, in the conversion of their children. And it required no very close attention to discover the fruits of an abundant seed-sowing by the Christian press. The stirring thoughts and earnest appeals of men who, being dead, yet speak, were now awakening a simultaneous response in many hearts, under the gracious operation of the Spirit of Life. Of the class of people who are little reached, or not at all, by the direct influences of the sanctuary and the religious press, comparatively few were reached by the revival. We speak now of this place particularly, though we believe the statement would hold generally true. The union prayer-meeting, established in one of our public halls, was designed especially to draw in a class who would never attend a prayer-meeting elsewhere, and who habitually neglected the house of God. For a time the object was, in a measure, realized. The novelty of such a noonday gathering attracted a good many to it. But their curiosity was soon satisfied. The Gospel had had too little connection with their thoughts and habits of

life to admit of a long-continued interest in the exercises of a prayer-meeting, or of any deep impression from the services they witnessed. There were some, however, of this class, who were reached and rescued by the infinite mercy of God, and whose feet were turned to a way they had long despised.

The happy flow of Christian love in the prayer-meetings was the occasion of an impression—a quite general one—which we believe to have been erroneous. It has been supposed that the penalties affixed to moral law have had little force in this awakening, and have been little appealed to in the way of motive to bring sinners to repentance. It has been said, and with apparent satisfaction, that ministers have ceased to operate upon the fears of men, having learned the more excellent way of attracting them heavenward by the power of love. The statement has more the appearance than the reality of truth. For behind the prayer-meeting, which has stood foremost in the public view, have stood pulpits in which ministers have not shunned to declare the whole counsel of God. They never ceased to hold up the law in its proper relations to the cross of Christ—that law by which comes the knowledge of sin, and which the Redeemer came, not to destroy, but to fulfil. Nor can it be that that divine Agent, whose first work as the Comforter is to convince men of sin, of righteousness,



and of judgment to come, would have sanctioned a policy at variance with His own, by the bestowal of such blessings as the church has received.

This revival added to the different churches of Orange between three and four hundred communicants,—the First church receiving about fifty. Its results were greater in the township, but less in this congregation, than those of the two revivals noticed in the earlier part of Dr. Hillyer's ministry.

The Methodist congregation, which was considerably strengthened by the revival, undertook at this time the building of a new house of worship. For the auspicious circumstances which gave rise to this undertaking, much credit might be accorded to the pastors who had successively served the congregation. The minister who had just left the charge (Rev. James M. Freeman) had been especially laborious. For three months and more, during the revival, he had conducted a religious service every evening in the week but Saturday, the service consisting of a short discourse, followed by a season of prayer and conversation with inquirers. The building enterprise fell into the hands of Rev. Lewis R. Dunn. On the 15th of September, 1858, the corner-stone was laid for a neat Gothic edifice of brick, which was placed on the old site in Main street, the former house being removed to the rear, to be used for Sunday-school and other purposes. The building was completed



the next summer, and, on the 28th of July, was consecrated with appropriate services. This congregation, which has been steadily prosperous since it was known to the writer, has now before it the fairest promise of continued prosperity.

At the last parish meeting of the First church, an appropriation was voted for the purpose of having the church and lecture-room lighted with gas, then about to be supplied to the village. The business has since been executed ; the Orange gas-works are in operation, and the time is evidently near when our citizens generally will enjoy, in their houses, the benefit of this agreeable illuminator. The gas-works, located in the valley near the west end of White street, were erected by Messrs. Hoy & Kennedy, of Trenton.

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How much do we owe to the enterprise, how much to the patience and piety, of these men of other days! As we walk into the old graveyard, and brush the grey moss from their tomb-stones, we may read upon each, or almost each, the name of a benefactor. They lived for the future. They cleared the soil, built the sanctuary, founded Christian institutions, and labored together in the gospel work, not less for us than for themselves. They had posterity in their thoughts, and the prayer went often up from their hearths and their altars, that the institutions which they planted might live, and the blessings which they enjoyed might be perpetuated through many generations.

Nor to them only is this debt of gratitude due. There was a power above them, a wisdom higher and a purpose mightier than theirs. He who liveth for ever and ever wrought in them and by them for the carrying out of His own plans, for the perpetuity and increase of that "Church of the living God" to which all human histories

belong. It is His divine counsels that bind the centuries together. His providence unites in one grand system all that is past with all that is present and to come. "He only hath immortality," and but for Him they and their works would have perished together. Yet their works have followed them. The Church which they founded still rests upon the rock on which they laid its foundations. The gospel which they loved, and for whose defence they were set, is still proclaimed, and believed, and made the power of God unto salvation. Others have entered into their labors, while they have entered into their rest. And this Providence is still over the world, over the Church, over the present generation. And it will save all that is worth saving in their works. It carries a fan in its hand. It separates the chaff from the wheat, burning the one, while it garners the other. Of its net-gatherings of all kinds, both good and bad, the good only is permanently preserved; the bad is, sooner or later, cast away. There is, somehow or other, under Providence, a peculiar vitality in truth and virtue—in that which is like God. The memory of the just is blessed, while the wicked perish and are forgotten. The institutions of the Church abide, while the world passeth away, and the lust thereof. He who sits upon the throne, judging right, will eternally guard the great interests of His spiritual kingdom. With Him the



Church is safe. In Him all institutions of His establishing have a strength, a power, a life, that defies decay.

These truths have their illustration in the history here given. The great land-monopoly, which so long embarrassed the New Jersey settlements, and interfered with their prosperity, has come to end. The evils inseparable from the old colonial government, administered by a power too remote to feel a due sympathy with its subjects, have ceased to exist. An unfortunate people, long held in unprofitable and dangerous bondage, have been emancipated, and in a measure elevated. Many walls, built up and guarded by ecclesiastical bigotry and prejudice, have crumbled down. There is a far better understanding of the rights of property, the rights of labor, and the rights of conscience, than there was a hundred, or even fifty years ago. The knife of Providence has been gradually pruning the institutions whose planting and growth this history records. Much that was evil, and productive of evil, has been removed. What was consonant with the genius of Christianity, and with the best interests of the future, has been preserved.

Such a character we claim, in no exclusive and uncharitable spirit, for the Church around which the materials of this narrative have been gathered. We are not given to ecclesiolatry. We have no reverence to spare for ancient temples of the truth

from which the truth has fled. Our devotions are little drawn toward the once Christian sanctuary on whose dome the crescent has taken the place of the cross. We are well aware that error often enshrines itself in sacred places, to the expulsion of the truth; that it assumes venerated names, and appears in the holiest livery; and that it finds sufficient aliment in the nature of man to give it, if God permit, a long vitality. But we believe—and the most of our readers, if not every one, will, we think, accord to us thus much—that our venerable Church has stood as the representative and guardian of a faith essentially true; that the candlestick upon its altar has been held by men honored and blessed of God; that it has been a fortress of freedom, a defence of the gospel, a blessing to generations living and dead. This belief is entertained with no feeling of jealousy or disrespect toward the many lights that are now shining around it. May they evermore burn, fed by the olive of peace, and blending their many-colored radiance to illuminate and beautify the one living temple of the Holy Spirit!

The following churches now exist within the parochial limits occupied by this Society alone, in 1825:

1. The First Presbyterian Church, standing in

Main street, near the North Orange depot. The Church was organized, in or about the year 1719, as an Independent Church; became Presbyterian in 1748; was incorporated in 1783, as the Second Presbyterian Church in Newark; received its present title in 1811. The average length of five consecutive pastorates, now ended, has been about twenty-seven years. Present membership, 326. Families of the parish, about 175. Pupils in the Sabbath-school, 135; Orange Valley school, 175; school for colored persons, 15 to 20.

2. St. Mark's Episcopal Church, organized in 1827, at the junction of Main and Valley streets. Its house of worship was completed and consecrated in 1829. Present rector, Rev. James A. Williams. Communicants, 161. Families and pew-holders, 88.

3. Methodist Episcopal Church of North Orange, formed in 1829; situated in Main street, near Center. Its first house of worship was built in 1831; its second in 1859. Present membership, including probationers, 260. Minister in charge, Rev. Lewis R. Dunn. Sabbath-school attendance, from 150 to 200.

4. Second Presbyterian Church, corner of Main and Prospect streets. Organized in 1831. Members in communion, 417. Families, 185. Children

in two Sabbath-schools, 200; mission-school, 50. Pastor, Rev. John Crowell.

5. South Orange Presbyterian Church, organized in 1831. Communicants, 157. Families, about 100. Sabbath-school, 103. Pastor, Rev. Daniel G. Sprague.

6. Baptist Church at East Orange, constituted in 1837. The present pastor is Rev. William D. Hedden. Communicants, 67. Sabbath-school, 50.

7. Methodist Episcopal Church, South Orange. Formed in 1850. Persons in full membership, 20. The Society has a small house of worship, in which religious services are statedly held on the Sabbath, conducted by a local preacher.

8. St. John's Roman Catholic Church, built in 1851. It is now in charge of Rev. John Murray. Communicants, about 750. Children receiving instruction, 100. The church is situated on White street, near Boyd.

9. Grace Episcopal Church, in Main, between Park and Hillyer streets. Organized in 1854. House of worship consecrated in 1858. Members in communion, 126. Families, 86. Sabbath-school, 64 to 70. Parishioners of both sexes, 380.

10. Baptist Church of North Orange, constituted in 1857. Communicants, 100; Sabbath-school, 150. The congregation meets for worship in Waverly Hall. Mr. Morse, finding his health impaired, closed his ministry with this church October 2, 1859. He has been succeeded by Rev. George Webster.

11. A "New Church," or Swedenborgian Society, has held separate worship for the last two years under the ministrations of Rev. Benjamin F. Barrett. Its meetings, until last spring, were at Mr. Barrett's residence, on Main street. They are now held at Library Hall.

12. A Protestant Episcopal Society was formed, in October, 1859, at South Orange. This new Society is yet without a minister and a house of worship. Its religious services are held in the Methodist Church.

13. The Orange Valley congregation is not yet organized as a Church, but is erecting a house of worship. It comprises many families connected with the First Church, and has a flourishing Sabbath-school. Preaching by Rev. Philip C. Hay, D. D.

14. A small congregation of German Protestants, mostly Lutheran, was gathered four or five



years ago, meeting at first in the lecture-room of the First Church, and afterward in Washington Hall. It has now a regular service on the Sabbath at Bodwell's Hall, under the ministry of Rev. Gottfried Schmidt.

In the Franklin school-house (Doddtown) a Union Sabbath-school is sustained, and also a weekly preaching service, at which the clergy of the different denominations officiate in turn. A similar service has for a year or two been held at the school-house on Valley street, near Williams-ville.

The Mission Sunday-school, established during the past year in Bodwell's Hall, where a weekly prayer-meeting is also held, is doing a useful work. It originated with members of the Second Church.

## CHAPTER IX.

### A VIEW OF ORANGE.

**I**N 1834, Orange was described as a straggling village and post-town, extending about three miles along the turnpike from Newark toward Dover; containing two Presbyterian churches, one Episcopal, and one Methodist; two taverns, ten stores, two saw-mills and a bark-mill, and from 200 to 230 dwellings, many of them very neat and commodious. A large trade was carried on in the manufacture of leather, shoes and hats.\* The population of the township in 1830 was 3,887. In 1850 it was 4,385. At this time it is supposed to be from eight to ten thousand. For the last ten years the immigration east of the mountain has been rapid, and every year increasing. Men of business in the large cities near, and persons seeking health, have found here the conditions of climate, scenery and situation desirable for a rural home. And since the tide began to set in this direction, it has had no check.

\* Gordon's Hist. New Jersey.

Orange has a geographical position which imparts to its climate some favorable peculiarities. While it is approached by the sea on the south-east, it is very seldom that winds come from that quarter, so that invalids for whom a sea atmosphere is too severe, find here a shelter from its influence within a few miles from the coast. The south winds are always bland, and those from the north-east, coming from the New England coast, have left the ocean at too great a distance to be sensibly affected by it. Hence persons suffering from pulmonary complaints often experience much benefit from a residence here.\*

The distance from Newark is from three to five miles; from New York about twelve. With both places there is constant communication by the Morris and Essex railroad, and with the former, by lines of stages that are running nearly every hour of the day. From South to East Orange, within a distance of five miles, there are six railway stations, showing at once a large amount of travel, and the breadth of territory which the influx of population is filling up. The future Orange is projected upon a scale of extraordinary compass. And its outlines have been drawn, not on paper by the hand of speculation, but on the soil by actual settlement.

\* See an article by Dr. Stephen Wickes, on the Medical Topography of Orange, in "Transactions of the N. J. State Medical Society for 1859."

Let a stranger take his position on Eagle Rock, or any point along the ridge of the mountain, and turn his eye in the direction of Newark. He will see an extended landscape beautified already by charming residences, while the sight of newly-opened streets, and foundations, frames and unfinished houses, will suggest to him that he sees yet but the fair outline of a picture which time is rapidly executing. If he now change his position to a point within the landscape over which he has looked, and turn the eye backward to the mountain, he will see the straight line of an elevated horizon drawn on the western sky—a horizon so even and uniform as scarcely to be broken by a projecting tree-top or rocky spur—and from that a green slope descending to the east, upon which the homes of wealth and taste look smilingly out from their sylvan surroundings. The view in either direction is exceedingly picturesque. It is a question not yet settled between the inhabitants of the hill-side and their less elevated neighbors, which of the two is the more attractive and pleasing to the eye,—the mountain, or the plain. The former class have the advantage of a more extended view, embracing West Bloomfield, Orange, Newark and its bay, Staten Island, and the roofs and steeples of New York.

The business of the place is mechanical, mercantile and manufacturing. The stores which line Main street carry on a large retail trade, while the

hat and shoe shops, some of them employing several hundred hands, furnish a large supply for northern and southern markets.\* The farms are disappearing, or becoming of little value for agricultural purposes. Year by year the old boundaries vanish, the field is converted into a garden, and the meadow to a lawn.

In no part of Orange is this transformation more conspicuous than in the grounds surrounding Llewellyn Park. The project of these grounds originated with our townsman, Llewellyn S. Haskell, whose trans-atlantic prenomien is fitly associated with the foreign blooms and shrubbery that he has caused to mingle with the native growth of the hill-side. The park embraces fifty acres on the eastern slope of the mountain, around which are three hundred acres or more which that gentleman has purchased, to be occupied as rural residences under the rules of an association. The front entrance to the grounds is on Valley street, about a mile from the North Orange depot. The inclosure "contains hills, dales and glens; springs, streams and ponds; magnificent forest trees, innumerable ornamental trees, bushes, vines and flowers; kiosks,

\* "Although this village contains so small a population, there is upwards of \$200,000 of capital employed in manufactures. There are ten schools and five hundred scholars, more or less receiving a free education, or at the expense of the State."—Specimen number of the Orange Journal, January 7, 1854.



stone bridges and rustic seats ;” \* winding foot-paths, avenues and carriage roads ; all together forming a landscape in which art and nature seem as rivals, and yet in harmonious alliance. The limits of our chapter forbid a detailed description. It belongs to the present historian of Orange to notice the beginnings of this successful and much admired enterprise. To the future the Park will be its own limner. The grounds have already found purchasers, and six or eight beautiful dwellings, erected within the year past, furnish types of the model homes which are soon to be their happiest ornament. We have fancied, in travelling over these delightful grounds, which overlook the homes of Newark and New York, that it was from some such spot, with “the resounding shore” perhaps a little nearer, the author of *The Minstrel* made his appeal to the lover of city life :

“O how canst thou renounce the boundless store  
Of charms which Nature to her votary yields ;

\* See a full description of the Park in the Orange Journal of June 6, 1857, by the editor. The present *value* of the lands, which Mr. Haskell obtained at prices ranging from \$150 to \$500 per acre, and which are purchased of him in building lots at the rate of \$1000 to \$1200 per acre, would have startled the old Indian proprietors, who, as we have seen, signed their quit-claim to the whole mountain side for “two guns, three coats, and thirteen cans of rum.” Desirable sites in the village are rated as high as \$3000 per acre. Along Tremont Avenue, half-way to South Orange, \$800 have been paid. To the men of twenty years ago these prices would have seemed fabulous. but the demand creates them.

The warbling woodland, the resounding shore,  
The pomp of groves, and garniture of fields;  
All that the genial ray of morning gilds,  
And all that echoes to the song of even;  
All that the mountain's sheltering bosom shields,  
And all the dread magnificence of heaven—  
O how canst thou renounce and hope to be forgiven?"

On the southern border of this tract, and now connected with it, are the grounds upon which a number of fine residences have been built by Daniel C. Otis. The entrance to them is from the turnpike road that forms their boundary on the south.

Just north of the Park is *Eagle Rock*, a point of the mountain which is much visited, and from which, in a clear afternoon, there is a very rich and extensive view, embracing New York, Staten Island and the waters that divide it from Newark, the roofs and steeples of the latter city in a south-easterly direction, West Bloomfield to the north-west, and Orange spreading widely over the plain to the south-east. And here we may introduce a few lines from an anonymous poet, who is presumed to have drawn his inspiration from the spot, Orange being the subject of his description.

"From hills that hide the western sky,  
And throw their shadows o'er the lea,  
I downward turn the enamored eye,  
And see thee stretching toward the sea.

On slope and knoll and spreading vale,  
On lawns that kiss the summer gale,  
In rustic ease or princely guise  
I see thy homes of beauty rise.  
I see the throng at close of day  
Escaping from the city's din,  
By stage or train, as best they may,  
And disappear those homes within :  
By stage or train, they little care,  
Who once have snuffed our mountain air."\*

Within a hundred rods of Saint Mark's church, at the base of the mountain, the visitor is permitted a free ingress to the grounds which enclose the once celebrated Mineral Spring of Orange. He here finds himself in the presence of two conspicuous mansions, owned and occupied by Messrs. Heckscher and Pillot. He will hardly resist the temptation to enter the premises, to which the public are generously admitted, nor will the beauties impressed upon his memory be soon obliterated. The chalybeate fountain shows no particular traces of its ancient ambition to attract the stranger. A little arbor, however, still marks the spot where the multitudes once sat, as around Bethesda, in the hope of healing. Around are groves and running waters, cascades and artificial ponds, fences of rustic work, elaborately plain, the foot-bridge that lightly spans the chasm, and the solid staircase hewn from the rock. Within the more private

\* Carrier's Address of the Orange Journal, 1859.

grounds, where lawn and garden spread out to the eye a rich diversity of colors, forms and fruits, we shall not at present enter. The place has for the visitor a double interest, from the beauties it now exhibits and from its historic associations.

Pursuing the slope of the mountain southward, the eye passes over a tract known as *Barrett's Park*, owned by our townsman, Rev. B. F. Barrett, in which are seen the beginnings of another enterprise of settlement. A road is now opened through it, passing up the ravine and terminating on a terrace of the hill which furnishes some attractive situations for the future settler. Still southward, between this and the Mountain House, are the elegant country seats of Dr. Lowell Mason and sons, the latter (Daniel and Lowell) constituting the firm of Mason Brothers, book publishers of New York. Passing others, the eye rests upon the Mountain House, built for a Water-Cure, but now used for a summer hotel. This fine establishment, with its forest of shade and its many alluring retreats, is near the southern line of the township, in the vicinity of South Orange. Returning along the valley, we pass through the thickening settlement that is filling up the interval between North and South Orange, and in which the walls of a stone sanctuary have just been raised. This incipient village has till recently borne the names (from families residing in it) of *Freemantown* and

*Stetsonville.* The name more lately adopted, and marked in the list of railway stations, is *Orange Valley*. The recent opening of Tremont avenue connects it eastwardly with Centre street, and by a more direct transit with Newark. Along this avenue, as it runs up the slope east of the valley, a number of mansions already appear.

In the eastern section of the village, on Harrison, Main, Prospect, and other streets, the progress of settlement, and of wealth and taste in the erection of buildings, is equally visible. The same is true of Day, High, Boyd, Scotland, and Centre streets. There are indeed few localities in or about the village to which the statement will not apply. In Dublin street and its neighborhood, where there is a centralized population of Irish, tenements are built to suit the local demand.

Half a mile north-east of the village, in the direction of Bloomfield, is Springdale Lake. This artificial reservoir, owned by Matthias Soverel, is fed by a liberal spring near its southern margin, and furnishes a copious supply of ice. Its waters are received by the Second river, which has its proper beginning in a pond just above, into which are emptied the Neshuine from the north, Wigwam brook from the west, and Parow's brook from the south. The first of these streams crosses the Dodd-town road a little east of the cemetery; the second comes down by Williamsville, receiving on its



way a southern tributary whose sources lie in and around Llewellyn Park; the third is the stream already familiar to the reader, which crosses Main street by the Willow Hall Market. The stream formed by the three runs north-eastwardly into Bloomfield, where it spreads out into a shallow basin forming Watsessing lake.

Rosedale Cemetery lies to the north of Orange, a little less than a mile distant from Main street. It is approached from the south and south-east by Day and Washington streets. We take the following account of it from an article published in the specimen number of the *Orange Journal*, January 7, 1854.

"The enterprise originated with a few gentlemen connected with the Second Presbyterian Church, all of whom are yet among its acting directors. Not long after the organization of this church, it was deemed expedient to provide some suitable place for a burying-ground, for the old yard was deemed too strait for the accommodation of our growing population, and some difficulties were presented from the claims of the First Church, within whose bounds the old burying-ground lay. The prevailing ideas and fashions of the day, however, satisfied the mass of the congregation; and they would at this time have had some little yard,—two or three acres of flat ground near the church, where none would resort except from hard necessity or the

urgencies of recent bereavement,—but for the efforts of three or four individuals. These gentlemen, with prudent forethought and commendable public spirit, determined to anticipate the wants of a rapidly growing community and the demands of a progressive age, and, after having failed to secure the approval of their plan by the congregation, proceeded to carry it forward on their own responsibility.

“They purchased at once on the most favorable terms a tract of ten acres, and obtained an act of the New Jersey Legislature incorporating them with ample powers and adequate securities against the encroachments of business enterprise. This act of incorporation was passed Nov. 13, 1840, and was among the first in our State for chartering cemeteries. In the year 1843 another purchase was made, more than doubling the size of the Cemetery, and recently another, giving completeness to the site, as it embraces the whole of the continuous ground adapted to burying purposes, and offers a desirable opportunity for improving the avenues. The company now own about twenty acres, enclosed and laid out with judgment and taste, as the nature of the ground and convenience have suggested.

“Perhaps one-third of the whole tract has been already sold, or is in a state of readiness to be sold. The present price of lots is twenty dollars for an

area of 320 square feet. No discrimination is made between citizens and strangers, all becoming members of the company by ownership of a lot, and all being entitled to the same privileges. The company have never made, nor do they expect to make dividends, all their means being intended to be used in improving and ornamenting the Cemetery."

Such, in outline, are the topographical features of Orange. We may add that it occupies a moderate elevation with respect to the towns north and south of it, sending its waters to the north-east through Bloomfield toward the Passaic, and to the south through Clinton to the Rahway.

Among the *institutions* of Orange is a printing-press, which enjoys a liberal and increasing patronage in local advertising and job-work, and from which is issued weekly the *Orange Journal*, edited and published by EDWARD GARDNER. A specimen number of this paper made its modest appearance before the public in January, 1854. The paper however was not regularly issued till the first of the following July, when the present editor assumed the charge of it. Its first volume dates from that time. With the beginning of 1856, it manifested progress by appearing in an enlarged and improved form, its six columns being expanded into seven, and also lengthened. Its sphere is of necessity limited by the proximity of the Newark and New York press, which pour their daily issues out upon

us. Yet its successive numbers find their way in the track of the ex-resident to nearly all the States of the Union, not excepting the Pacific coast. The ordinary circulation is from five to six hundred copies. Special occasions bring out larger editions.

In noticing the schools of the village, we take the Old Academy as a starting-point. This institution, born fifteen years before the century, and long distinguished by classical honors, had virtually descended from its preëminence even before the school act of 1838. From about that time (as we have noticed) it became the school of the Academy district. Having been continued many years as a common school, the building (then sixty years old) being inconvenient, and the ground too small to afford a yard for the recreation of the pupils, it was resolved by the district to sell the property and transfer the school to a better location. As the title was found defective, authority for the sale had to be sought of the Legislature, which was granted by a special act, in April, 1845. A sale was then made to John M. Lindsley, and a site purchased in Day street, on which another building was erected. The latter is yet occupied as a public school. The old house, still tenacious of existence, continued to prolong its usefulness in the humble capacity of a shoe store. It is now used as a flour and feed store, ministering to bodily wants as it long ministered to those of the intellect. May its

ancient walls long stand, and receive the grateful respect of man and beast! Man is, however, less merciful than time; and even this enduring monument of the learning of a past age must yield in its turn to the inevitable changes which commerce is working in places historically sacred.

Among the private schools of a recent date, we may mention that established in the fall of 1847 by Rev. F. A. Adams, in the immediate vicinity of the Second Church. This was continued by Mr. Adams about five years, when a company of stockholders founded the Orange Female Seminary, of which he became the Principal. He resigned the charge in 1856, and went to Newark, but returned in 1858 to Orange, where he is now conducting a private academy for boys, in Bodwell's Hall. His successors in the Seminary were the Misses Stebbins, who have been succeeded by Mrs. C. C. G. Abbott.

An academy for both sexes was established, and continued several years, in High street, by Rev. Joshua D. Berry, D. D. It was discontinued about two years since, and the building is now occupied as a private residence.

The classical school of Rev. S. S. Stocking, in the the neighborhood of St. Mark's Church, has been some years in operation, and continues to be well supported. This is a boarding and day school for boys. A similar institution in the vicinity of the



Second Church, on Main street, is conducted by Rev. Philip C. Hay, D. D. There are two or three private female schools, of which that of the Misses Robinson, in Main street, near the First Church, has priority of age. Parochial schools are connected with St. Mark's Church (Episcopal) and St. John's Church (Roman Catholic). The interests of popular education are, however, associated mostly with the public schools of the village and township. Into these the children of the people flow; and while the want of a large, well-endowed and permanent institution of high order is felt by many of our citizens, it must afford to every one a sincere satisfaction that the schools of the State have been made what they are, and that the people patronize them. Immense improvements have been made in the last twenty years in the arrangement and comfort of school-houses, in the qualifications of teachers, and in the methods of instruction. Considering how many of the best intellects of the land are now devoted to the subject, we may confidently look for still farther progress. Such are the benefits descending upon us, and the generations to come after us, from those men of wise forecast and self-devoting toil, who nourished the germs of our now-fruitful institutions.

But the school-room and the press are not, in free communities, the only educators of the people.

Where a degree of intellectual activity is by these awakened, and has freedom to operate, the desire of improvement will commonly show itself in some form of literary association. The first movement of the kind in Orange was the establishment of the old Orange Library, of which the late Giles Mandeville had the care for many years. It comprised a small collection of books which belonged to the stockholders, and from which the people of the town were permitted to draw for a trifling sum. This library was useful in its day. Not a few of the men of a generation now gone had their reading taste improved, and their stock of ideas enlarged by it.

In 1832 was formed the *Orange Lyceum*, "for mutual improvement in knowledge and literature." It met weekly, its exercises consisting of "lectures, debates, recitations in some useful branch of science, letter-writing and composition, public reading and declamation." A collection of books was soon commenced, which were kept at Albert Pierson's school-room, where the Lyceum at first held its meetings. Mr. Pierson was its first President. He was then conducting a classical school. The meetings were subsequently held in the lecture-room of the First Church, and finally at Willow Hall. The Lyceum obtained a charter in 1842. A number of the intelligent business men of Orange owe much to the intellectual stimulus it furnished.

The public, however, ceasing to take interest in it, a new association was started in 1858. This, the present Library Association, has thus far been highly successful. Of the two rooms which it occupies in Bailey & Everitt's new building, one is a large and pleasantly furnished reading-room, and the other contains a library of about 1,500 volumes. These rooms, under the care of Charles Warburton Brown, the librarian, are open every evening, except the Sabbath, and on Saturday afternoons. Through this Association, two annual courses of popular lectures have been given, which have received a liberal patronage. The large receipts from these lectures have put the Association in a condition to increase further its library, and to strengthen its foundations as one of the permanent and most useful institutions of Orange.

Such are the more noticeable features of our thriving village. For the truth of history, and in the hope of calling attention to them, we must speak of certain others, equally noticeable, and indicative of wants which its rapid growth is creating.

The first need is a municipal organization of the village, or, in lieu of this, some change in the civil administration of the township. In the judgment of many, the exigencies of the village call for the corporate powers of a borough. It can hardly be expected that local interests, which are every year

assuming a greater magnitude, should be suitably regarded by the township authorities and a large proportion of their constituents. Many improvements are needed, which are not to be looked for at the hands of a town-meeting. The want of better side-walks has furnished a subject for much reasonable complaint on the part of both residents and strangers; and the very imperiousness of this want has, during the last year, induced many of our merchants and others to flag the walks that line their premises. In considerable portions of Main street, and in some of those that intersect it, the footman now finds the comfort of a plank, or of something broader and better, beneath his feet, and the continuity and connection of these comforts are increasing. During the last summer, for the first time, two water-carts were seen passing up and down our principal thoroughfares, set in motion by private contributions, clarifying the dusty air, and relieving the housemaids of no little toil, by their showery discharges. Yet, a more liberal and permanent provision for sprinkling the streets is needed. Street-lamps are a further desideratum. This will doubtless be supplied ere long, now that the means are furnished by the Orange gas-works.

A fire-company was formed nearly two years ago, and an engine obtained, but the alarming increase of incendiarism, and the want of sufficient

and convenient supplies of water, produced a reaction against the movement. The engine was not paid for, and has recently been removed from the place. That a fire department, however, will be organized at no distant day, admits of little doubt.

The need of this would be less if the village were protected by an efficient *police*. In streets unilluminated, and untraversed by any kind of nightguard, the incendiary and the burglar find circumstances not a little favorable to their criminal designs. Successful burglaries have of late been alarmingly frequent, and in no case within the writer's knowledge has either the criminal or his plunder been discovered. Impunity has given encouragement to these bold attempts, in which stores, private dwellings, and even sleeping-rooms, have been robbed of their contents while the owners slept. There is also much open dissipation and street-drunkenness, on which a check would be laid by the vigilance of a well-organized police. About a year ago, the exposure of property to fires (which seemed to be kindled more in sport than malice, as they occurred chiefly in barns, stables, shops, and other out-buildings,) led many citizens to station a private watch around buildings supposed to be especially in danger. These evils will doubtless continue, without much abatement, till they are met by the correctives of local municipal law.



How soon such a remedy will be applied, we are unable to predict. It appears, from the following notice in the Orange Journal, of Nov. 19, 1859, (issued since the above was written,) that the subject is already engaging the thoughts of some of our leading men:

“A meeting of the citizens of Orange was held at Willow Hall, on Thursday evening, Nov. 17th, pursuant to a call of the Township Committee, to consider the propriety of applying to the Legislature for some change in the laws regulating the Township Government. The meeting was called to order by Mr. Nelson Lindsley. Dr. Babbit was appointed Chairman, and E. D. Pierson, Secretary. The Secretary read the call of the meeting, when Dr. Pierson moved, in order to test the feelings of the citizens, ‘That it is expedient to take measures for the better government of the town,’ which motion was carried unanimously. It was then moved and carried that a committee of five persons be appointed, who, with the Township Committee, shall determine upon some plan to carry out the wishes of this meeting, as expressed by the first resolution, and report the same to a subsequent meeting.

“The several matters mentioned in the call, viz. : grading of streets, a police and fire department, license for the sale of liquors, division of election-

districts, &c., were then taken up separately, and after considerable discussion, which was participated in by Messrs. Dr. Pierson, N. Lindsley, Albert Pierson, J. L. Blake, R. Johnson, E. Gardner, F. P. Sanford, John Bonnell, Simeon Harrison, the Chairman, and D. N. Ropes, were each referred to the committee.

“The Chairman then announced the following gentlemen as the committee to act with the Township Committee to draft a plan as aforesaid: Messrs. William Pierson, Simeon Harrison, Napoleon Stetson, Isaac J. Everitt, and Jesse Williams. It was moved and carried that the Chairman be added to the committee.

“Considerable discussion was then had on the subjects of taxation and common schools, after which the meeting adjourned, to meet at the call of the committee.”

## APPENDIX.

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### List of Pastors.

	SETTLED.	DISMISSED.	DIED.	AGE.
Daniel Taylor,			Jan. 8, 1747-8	56
Caleb Smith,	Nov. 30, 1748.		Oct. 22, 1762	38
Jed. Chapman,	July 22, 1766.	Aug. 13, 1800.	May 22, 1813	72
A. Hillyer, D.D.,	Dec. 16, 1801.	Feb. 12, 1833.	Aug. 28, 1840	77
Geo. Pierson,	June 22, 1829.	Apr. 27, 1831.		
W. C. White,	Feb. 13, 1833.	Apr. 18, 1855.	Feb. 7, 1856.	53
James Hoyt,	Feb. 14, 1856.			

### List of Ruling Elders.

The Church has no records from which the names of its elders can be known prior to 1801. The first three in the following list were obtained from the records of the Synod; the next eleven from those of the Presbytery; some of them being also found in the oldest minutes of the Session. There must have been other elders before or contemporary with Joseph Peck, but their names cannot be recovered. It is said by Ira Harrison that his ancestor, Lewis Crane, who died in 1777, aged 59, held

the office. The evidence is wholly traditional. Henry Osborn was one of the elders who signed the call to Mr. Hillyer in 1801. From that time the list is complete. David Munn was chosen to the office in 1809, but declined to serve.

	WAS IN OFFICE.	LEFT THE PARISH.	DIED.	AGE.
Joseph Peck,	1757		July 12, 1772	70
Joseph Riggs,	1766	1783	1799	79
Bethuel Pierson,	1768		May 16, 1791	70
Amos Baldwin,	1775		Feb. 23, 1805	85
Noah Crane,	1776		June 8, 1800	81
John Peck,	1784		Dec. 28, 1811	79
Joseph Pierson,	1791		Oct. 9, 1835	76
Isaac Dodd,	1793	1798	Aug. 19, 1804	76
John Perry,	1793		Oct. 1, 1821	75
Joseph Crane,	1794	1798	" 11, 1832	81
Aaron Munn,	1795	1805	Jan. 28, 1829	63
Zenas Freeman,	1798		Sept. 3, 1800	40
Linus Dodd,	1798		Aug. 3, 1825	66
Amos Harrison,	1799		Sept. 2, 1832	77
Henry Osborn,	1801	1811	Nov. 1835	72
Moses Condit,	1805		June 8, 1838	78
John Lindsley,	1805		Dec. 19, 1819	67
Nathaniel Bruen,	1809	1814	June 28, 1829	60
Daniel P. Stryker,	1814		Feb. 9, 1816	33
Adonijah Osmun,	1814	1831		
Joseph Pierson,	1814		Oct. 5, 1819	45
Daniel Condit,	1814		May 11, 1820	38
Zadok Brown,	1817	(?)1818	1853	
John Nicol,	1820	1831		

Peter Campbell,	1820	1831	Dec. 23, 1852	66
Samuel Freeman,	1820	1831	" 31, 1835	56
Aaron R. Harrison,	1822	1833	July, 1857	73
Aaron Peck,	1825	1831		
Amos Vincent,	1826	*1840	June 24, 1853	74
Abraham Harrison,	1826		Dec. 1, 1851	73
Josiah Frost,	1831		Sept. 16, 1859	84
Daniel D. Condit,	1831		Oct. 17, 1839	56
Ira Canfield,	1831	1858		
Samuel L. Pierson,	1831	1840		
Abiathar Harrison,	1833	1855		
Jonathan S. Williams,	1834			
Smith Williams,	1839			
Cyrus Gildersleeve,	1846			
Charles R. Day,	1851			
James Greacen,	1856		Nov. 5, 1857	42
John Boynton,	1856			
Steph. Wickes, M. D.,	1856			
Ira Harrison,	1856			

### List of Deacons.

§ We insert the name of Samuel Pierson (written *Pairson* on his headstone) for reasons which have been given. There can be little doubt that he was one of the first officers of the church. The second pastor, Rev. Caleb Smith, had an account with "Deacon Thomson," as his account-book shows, p. 110. And there is extant a copy of the New

\* Ceased to act.



York Pocket Almanac for the year 1757, which has been preserved in the parish, in which we find, among a number of business entries, that the owner of it in 1769 "paid Deacon Smith too dollars." Samuel Harrison's account with the parsonage in 1748 mentions Deacon Samuel Freeman. The deacons of later date (and perhaps some of these) have all of them been elders also, except the three now in office.

	WAS IN OFFICE.	DIED.	AGE.
Samuel Pierson,		Mar. 19, 1730	66
Samuel Freeman,	1748	Oct. 21, 1782	66
——— <i>Thomson</i> ,	1762		
——— <i>Smith</i> ,	1769		
Joseph Peck,		July 12, 1772	70
Bethuel Pierson,		May 16, 1791	70
Amos Baldwin,	1783	Feb. 23, 1805	85
Noah Crane,(?)		June 8, 1800	81
Isaac Dodd,		Aug. 19, 1804	76
John Peck,		Dec. 28, 1811	79
Joseph Pierson,	1798	Oct. 9, 1835	76
John Perry,		Oct. 1, 1821	75
Amos Harrison,		Sept. 2, 1832	77
Samuel Freeman,	1820	Dec. 31, 1835	56
Abraham Harrison,	1833	" 1, 1851	73
Amos Vincent,	1833	June 24, 1853	74
Josiah Frost,	1835	Sept. 16, 1859	84
Moses B. Canfield,	1851		
Erastus A. Graves,	1856		
Cyrus S. Minor,	1856		

## Statistics.

The figures given here have been gathered from the following sources: From 1803 to 1805, from the Sessional Records; from 1806 to 1822, from the Records of the Synod of New York; for 1823 and 1824, from those of the Synod of New Jersey; from 1825 to the present time, from the statistics of the General Assembly. When these were not published, or were found incomplete, the omissions have been supplied, so far as they could be, from other sources. In the columns of benevolence, especially in the first two tables, the figures are quite defective. The tables are conformed to the changes which have been made from time to time in the form of statistical reports. These reports were generally made in April, and cover the year preceding.

## No. 1.

Year.	Added.	Members.	Adults Baptized.	Infants Baptized.	Funds of Assembly.	Missions.	Education.	Presbytery.
1803	27							
1804	9							
1805	4							
1806	9	223	6	38	\$10 00		\$23 00	\$7 50
1807	8	228	2	26	11 00		16 18	5 56
1808	130	355	49	57	8 00	\$8 00		
1809	23	375	8	62	7 73	7 73	16 18	13 06
1810	4	377		30	10 62	10 62	22 45	
1811	3	377	1	34	5 44	5 44	17 47	
1812	10	383	2	21	7 93	7 93	18 10	
1813	6	377		19	7 25	7 25	17 00	
1814	15	379	4	33	10 19	10 20	17 00	
1815	45	419	12	35	9 25	10 00		
1816	9	374	3	40	7 27	7 25	14 10	
1817	119	518	35	24	12 00	12 00	18 25	
1818	9	520	4	64	7 83	13 67	20 00	21 00
1819	4				8 13	8 13		40 00
1820	8	511	3	32	6 00	2 37		36 00
1821	17	524	3	31	5 00	5 00	26 50	6 00
1822	6	522	2	20	5 00	5 00		19 00
1823	5				4 78	4 78	14 50	31 25
1824	7	518	1	23	6 03	6 03	9 68	43 00
1825		518	4	63	11 72	11 72	24 43	14 00
1826	90	596	26	63	5 68	5 68	11 10	6 00
1827	18	604	2	43	10 00	4 62	17 00	3 00
1828	5	588	1	31	8 00	5 75	10 00	31 40
	590		168	789	184 85	159 17	312 94	250 65

## No. 2.

Year.	Added on Examination.	Added on Certificate.	Members.	Adults Baptized.	Infants Baptized.	Assembly.	Missions.	Education.
1829	7	6	598	1	38		*	\$9 59
1830	8	3	597	1	56	\$5 00	\$5 54	
1831	12	2	596		46	7 00	*	7 37
1832	63		439		46	5 00	*	5 54
1833	1					4 25	*	
1834	4	6	294	1	26	4 64	262 48	22 26
1835	2	3	281		14	4 00	134 00	16 00
1836			255				16 15	
1837	1	6	250	1	20	4 42	350 00	50 00
1838	8	4	254	4	22		114 00	73 90
1839	22	10	280	6	25	14 34	345 00	340 00
1840	1	3	274		12	5 75	300 00	
1841	30	4	280		8		400 00	
1842	6	4	275	1	12		375 00	
1843	36	14	270	14	50		1200 00	45 00
	201	65		29	375	54 41		

\* Contributions in aid of foreign missions, from 1829 to 1833, were made to the Essex County Society, auxiliary to the American Board. The sums are not known; the accounts of the society, which has ceased to exist, not being found.

## No. 3.

Year.	Added on Examination.	Added on Certificate.	Members.	Adults Baptized.	Infants Baptized.	Assembly.	Domestic Missions.	Foreign Missions.	Education.	Publication.
1844	6		285				165 00	115 00	30 00	
1845		3	250		10		200 00	120 00	35 00	
1846	10	5	230	4	16	8 95	494 83	322 26	58 43	
1847		4	250		12		209 26	97 84	49 15	
1848		2					*66 69	90 84	+12 54	+24 00
1849	1	12	235		36	12 18	*48 60	106 11	+22 63	+25 00
1850	2	4	223		10	5 50	*85 80	140 60		+30 00
1851	34	2	250	4	8	6 00	*98 06	181 09	+26 69	104 31
1852		7	250		7	10 00	*85 93	176 72	+29 30	75 45
1853		3	250		8	12 75	213 73	117 14	+37 77	159 04
1854	6	15	230	2	9	6 50	316 68	185 39	+46 81	+36 01
1855	8	22	238	2	12	16 60	172 33	289 66	157 88	234 12
1856	4	13	255		4	12 00	545 23	413 93	161 14	210 50
1857	10	14	263	5	16	12 00	979 13	586 63	750 71	597 49
1858	32	20	301	6	11	14 80	928 00	545 10	404 89	241 11
1859	31	12	322	3	16	20 00	1244 35	898 16	386 00	425 38
	144	138		26	175	131 48	5,853 62	4,386 47	2,208 44	2,162 41

\* Incomplete.

† For Western Colleges.

‡ For Am Tract Society.

Nov. 3 1860.

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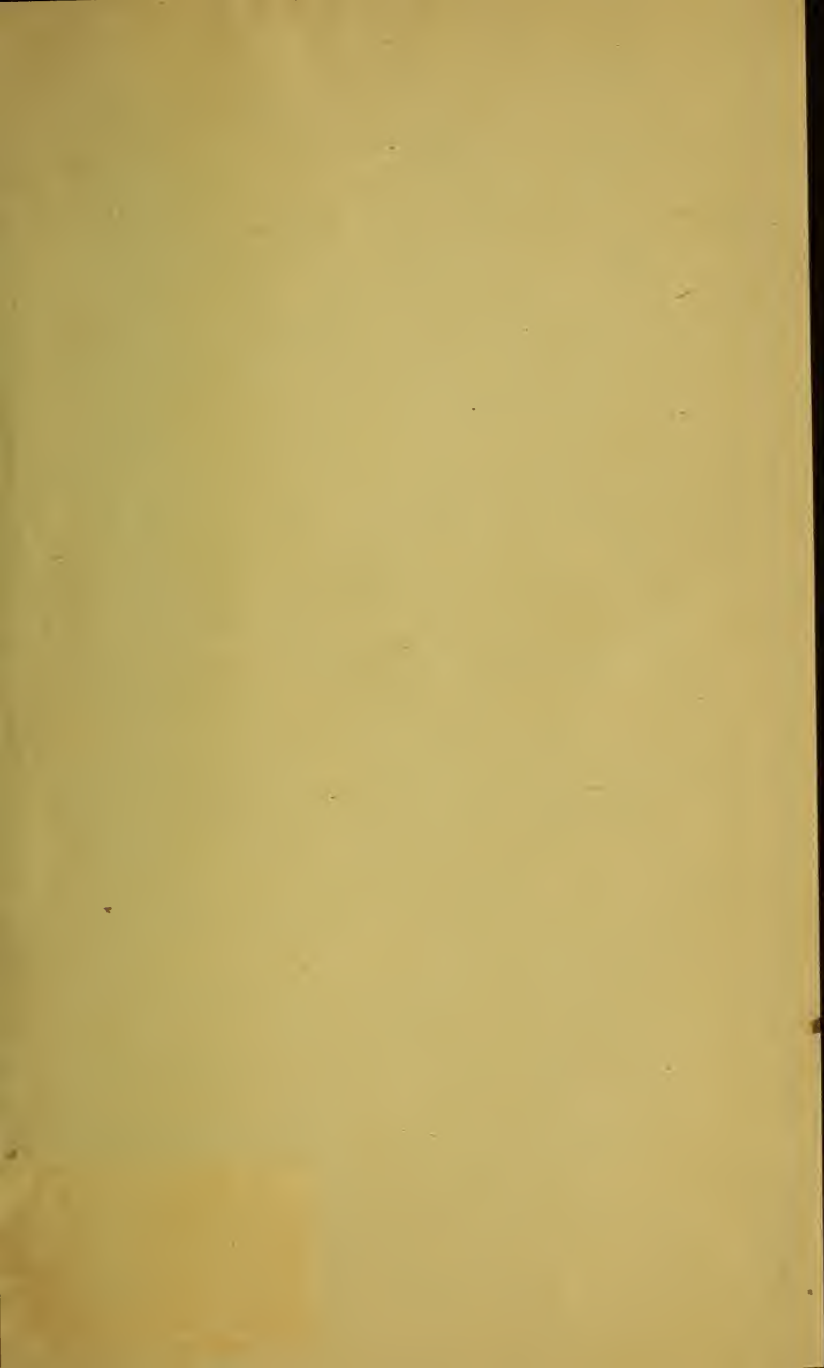












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